VINCENTIVS

Lirinensis of the natioun of Gallis, for the antiquitie and veritie of the catholik fayth, aganis ye prophane nouationis of al hæreseis,

A richt goldin buke writtin in Latin about .xi. C. zeris passit, and neulie translatit in Scottis be Niniane Winzet a catholik Preist:

Vt ædificentur muri Ierusalem.

Psal. 50.

ANTVERPIAE
Ex officina Ægidij Diest,
1. Decemb. 1563
Cum Gratia & Priuilegio.

I·P·I·SA:
1694

Hartlie

TO YE MAIST CATHO-lik, Noble, and Gratious Souerane, MARIE Quene of Scottis, &c.

Niniane VVinzet a Catholik Preist, & hir G. humble Subiect, wiſh his grace frome God our Father, conſtance in ye trew catholik religioun in Chriſte our Saluiour, throw ye gouernance of ye haly gaiſt. Amen.

AMANGIS ye mony cõfortable exemplis of ye haly ſcriptuir, maiſt excellent SOVERANE, ye notable hiſtorie of ye wailzeant cheiftane of God & wpbigare of ye wallis of Ieruſalẽ Nehemias, in yis tribulous & maiſt dagerous tyme of ſchiſme & diſſenſioun, apperis weray mete tobe doung in ye eris of al faythful catholik, quhaſoeuir preiſis to haif ony Godly quietnes in vnitie and peace within our new Ieruſalem ye citie of God, Chriſtis halykirk.

2. Eſd. 1. 2. &c. vnto ye end.

To ye maiſt gratious Souerane,

Forſamekle as Nehemias being preſoner (albeit gentlie intertineit) in a ſtrange countrey, fra he wes aduertiſit of the deſtructioun of ye wallis of Ieruſalem, ſat doun, weipit & murnit mony days, faſtit alſo and prāyt for remiſſioun of his ſinnis, of ye ſinnis of Iſraél, and of his forefatheris: quharethrw he & his cumpanie, war be God iuſtlie ſufferit tobe led and haldin in captiuitie amangis infidelis, & ye haly citie tobe ſe ouirthrawin. And yis he dois hoiping in ye ſuete promiſe of God maid to the faythful peple, conuertit to him in al thare hert. Be the quhilk meanis he apperis weil, to hef bene recouncelit vnto his fauour.

Quhilkis being done fra he had obtenit ony tolerāce & opportunitie, makis he to without delay, be ſik pouer as he micht, in a meruolous fortitude of fayth, without reſpect of the micht, contempt or lichtliing, writtingis, boiſt or craft of his potent aduerſar Sanabalath & wtheris his Enimeis: without reſpect of the murmuring and penuritie amangis his peple

nocht

nocht regairding ye terrouris ſpokin to him be fals prophetis: nocht regairding that his priuat counſel wes reuelit to Enimeis be his awinnatiue familiaris: nocht-finalie yat the principalis of ye peple, put nocht yair craigis in zok to the werk of the lord: and ſa in a grete ſtoutnes of ſpirit biggis he wp in a ſchort ſpace, contrare al manis expectatioun, al the braid wallis of Ieruſalem afore deſtroyt: renewis and ſtrenthis the portis thairof, ſettis furth ye law of god ſyncerlie to ye peple: and ſa furth, quilk al war lang to reherſe.

Bot zit naways fuleſchlie attemptis he yir thingis, bot in al aduentuir airmis he his folkis with habirione, ſuord, ſpeir, bow and targe: yat in the tyme of thare labour, yai hald ye ſpeir reddy in ye ane hand aganis ye force of Enimeis, & biggit wp ye wallis of Godis Citie with ye wther hand.

Bot to expres Madame, vnto zour G. my porpoſe conforme to yis mater, in few wordis: The wallis of our Ieruſalem præfigurit be ye

wther, I hald tobe vnitie amãgis our ſelfis, in ye treu Catholik religioũ, ſeruing God yairin treulie in feir & luue, euery man walking in a cumlie ordour according to his vocatioun.

Gif yis vnitie micht be conqueſt amangis al the profeſſouris of the bliſſit name of our Lord Ieſus: I think that our new citie of Ieruſalem ſuld be ſa ſtrang an hald: yat al the Enimeis thairof (as ar infidelis, hæretikis, & ſchiſmatikis) ſuld nocht mak thame be force and plane violente to ſact it, or onyways ſubdew it. And zit gif ye trew citienaris thairof (that is the faythful catholikis, quha allane may clame ony hæretage in new Ieruſalem) war recouncelit vnto our hie Empriour and Prince of our citie, the Lord of Sabaoth, be ſik meanis as we ſcew Nehemias to hef bene: yai war na dout bot ſik ſtoutnes of ſpirit with Nehemias we ſuld reſaue, and ſik terrouris and draidour ſuld be amãgis our aduerſaris, yat our wallis ſuld be biggit in continent in diſpyte of Sathan and of al his miniſteris.

Bot

Bot be reſſoun yat grete controuerſie is, in ſindry wechty pointis quharein we ſuld be recouncelit to him: ye wickit (as ye wyſemã wryttis) eſteming ye wirſcheping of God to- Eccl.1.
be abominatioun, and crying in word to turn to God, & to big wp the wallis of Ieruſalem: quhais labour zit is nocht ellis, bot to draw fra God, to diuyde his peple fra Godly vnitie, and finalie to ſchuil doun thir wallis to the ground: neceſſare it is heirfor tobe alſo aſſuirit of the trewth of yat controuerſie. And albeit I can nocht think me to hef wrocht ſik pennãce, for yai thingis cõfeſſit be al man to-be ſin, as did Nehemias: zit for twa cauſeis I hoip tobe admittit ane of Godis airmie, amangis wtheris catholikis to yis werk. Firſt for his awin names ſaik, quhilk throw the trible of the catholikis in ſum partis at this præſent, is pollutit amangis our aduerſaris: as it wes ſumtyme be ye ſubiectioun Ezech.36.
of the Iſraelitis amangis the Gentilis. And ſecundlie becauſe we hait with the Kirk of Apoc.2.

Epheſus, zea & with God him ſelf ye father of peace, the doingis of the Nicolaitis of al forgearis and manteameris of ſchiſme & errour. And thairfor, Madame, ſen I intend be godis grace, al my ingyne, wit & pouer tobe a faythful Souldiour to yis wailzeant cheiftane of God Nehemias, in ye wpbigging of yir haly wallis: and zit is in yat penuritie yat I may nocht furniſe to yis excellent werk euery kynd of neceſſar waippin and werklume, quhilk did Nehemias cumpanie: as habirione, ſcheild, ſuord, bow, ſpeir, ſpade, mattok & mell, &c. (yat is al neceſſar eruditioũ to ſuppres al errour, & to ſett wp al trewth) I hef præparit to me ſelf, & to thais ſiklyke of zour G. faythful Subiectis, quha ar of ſmal leirning, or quha miſknawis the Latin toung a litle partie handſum inſtrumẽt, yat may ſuffice ws in tyme of neid, bayth for a waippin and a werklume, for a ſpeir or a ſpade, a heumõt or a hemmir or for ony wthir ſiklyke: & with yat alſo may ſted for a bricht lantern,

qu-

quhareby we may cleirlie ſe, quhat way we ſuld happelie return & be recouncelit to our grete Empriour, or quhat way we hef vnhappelie turnit ws fra his maieſtie. Quhilk ſingular inſtrument I am aſſuirit, be the iugemẽt of ye maiſt godly experimentit, quhays ſentẽce in this mater I hef othir hard or red, tobe of ſik ſtrenth, yat be na force of Enimeis it may be brockin: of ſik ſcharpenes, yat na armour of thairis may reſiſt it: of ſik piſſance and aptitude, that with ane ſtrake it ſal bayth ding a faa deid to ye ground, and with yat alſo ſal help vp ye wallis of Ieruſalem: & beſydis al yir, ſal ſchaw ſik licht, as ſaid is.

This noble inſtrumẽt is, yis litle tractate of yis cunning & anciant father Vincentius Lirinenſis, an haly man ſumtyme in ye Ile of Lire. The forcie and irrecouerable ſtrake, quhilk he richt michtelie oft doublis aganis al ſwaris of diſcord in our treu catholik fayth, is, yat al faithful Chriſtianis ſuld hald firmlie & perpetualie in religioun yat thing, Quod

vbiq;,quod ſemper,& quod ab omnib. eſt creditū: *yat is, quhilk ouer alquhar, quhilk at al tymes, quhilk be al (trew Chriſtianis without dout) hes bene beleuit. This is, Madame, or I am begylit, an infallible, as it id a general reul to al richt, an ewin lyne of lawtay, a tweche ſtane of the treuth, a cleir licht to ſchaw ye way, & a neceſſar meanis at al tymes of debate, to tramp doun on al ſydis bayth errour and hæreſie, abuſe and ſuperſtitioun: and to ſett wp in ye awin ſynceritie, our trew catholik religioun, quhareupon the inuincibl wallis of vnitie, quhareof we now trete, a maiſt ſuirlie and only biggit. For albeit maiſ trew it is yat ye ſcheip of Chriſtis flok heiris*

Io.10. *and obeys his voce, and fleis frome ye voce o a Strangear: zit amangis ſa mony diſſaitf ſpiritis tranſſiguring thame ſelfis in angel of licht, obſtinatlie allegeing ye haly ſcriptu*

2.Cor.11. *to mak for thare dremis, na man may ſuff cientlie ſchaw ye obſtinate conuict, & ditt mowthis of ye contentious, yath ony ſenten*

in ye haly wreit is ye voce & mynd of Chriſte, or ye contrare ſenſe conſauit be ye wickit ye voce of ye Enimie: bot inſafer as he may preue ye ane ſentence Oueralquhare, at al tymes, and be al Chriſtianis to hef bene beleuit, *and ye wther as to it planelie cõtrarious, to hef bene euir refuſeit. Be yis reul it is expreſlie knawin, quha ar ſones of the haly kirk vniuerſal, in ye cõmunioun of ye Sanctis of God: quhare as in ye houſe of God, quhilk is the pillar & eſtabiliſſing of veritie, ye vndoutit trewth without al dout is tobe ſocht.* 1. Tim. 3.

This ſentence of my auctour tobe maiſt trew, it is mair yan plane, be the mony diuerſe and contrarious ſectis, raigeing at this præſent amangis ye profeſſouris of Chriſtis name: raigeing I ſay, nocht only aganis our mother the haly catholik kirk, bot maiſt ſauagelie aganis thame ſelfis: euery ane of thame allegeing with Sathan thare maiſter the wordis of the ſcriptuir for thare defence: and zit neuir ane of thame (be ye teſtimonie zea,

of

of euery ſect aganis wthir) haiſand ye word of God, yat is the trew ſenſe of ye ſcriptuir, for ye porpoſe yai allege it for aganis vs.

For wald ony of thame al lay to this lyne & ſquare reul, & preue yair doctrine amangis al trew Chriſtianis vniuerſalie al tyme & place reſauit: without al dout ſa doing, yai had win ye cauſe, & al our pley hald an end, and we and al wtheris profeſſing our cõmoun crede, war compellit to confeſs thame tobe ye trew catholikis, and our ſelfis to heſerrit. Bot ſen yai can neuir do that, and zit wald be haldin ſones of the haly catholik kirk: it followis neceſſarlie, yat yai ſuld leue yare awin phantaſie and condeſcend with thame, quha can preue yare doctrine to ye wthir cõtrarious tobe catholik, be ye ſamin lyne. And ſua as yis reul dounthrawis ye errour, ſa incontinent it ſettis wp ye treuth on ye wthir ſyde: yat nocht without cauſe we nameit it bayth a waippin & a werklume to ſtrek doun a faa, yat is, an erronr quhatſumeuir, and in

the

the mein tyme, to big wp thir haly wallis of vnitie & conſent, in ye trew catholik fayth.

And zit nocht onlie may yis my inſtrumẽt proffet to a godly concord aganis al errouris: bot alſo in al wther effairis, may ſtrenthe mekle ye ſamin vnitie. Quhilk ſpecialie is conqueſt and keipit, gif euery perſoun in ilk ſtate ſal leue worthelie, as occaſioun ſeruiſe, according to his vocatiouu: as gif yat ye paſtouris ſuld vnabaiſitlie gainſtand ye woulfis, quhenſoeuir be yat meanis yai ar perſuadit, yat yai may ſaue ye flok: yat ye Princes be thare auctoritie manteame al Godlines and richt, and ſuppres al impietie and wickitnes: yat ye nobilitie ſuld ſtoutlie aſſiſt yairto reddy euir to defend ye fayth, law and peace of thare lauchful & catholik Souerane, yat ſua yare airis may lauchfullie to thame ſuccede: yat ye burgeſſis and craftiſmen ſuld remember on ye auld prouerb (ſaiſing dew honour to zour Maieſ. I name it) Ne ſutor vltra crepidam: *and take na mair reuling on thame*

me aboue wtheris, yan yai haif commissioun frome yare Souerane yairto: and breuelie yat al superiour poueris suld Godly reul, & inferiouris humelie obey, euery ane contening him self in yat reul, quhareto he is callit. For only sa may ye wallis of our Ierusalem be biggit wp, and aganis ye force of al Enimeis be defendit. For yat yis ordour conforme to my reul in Godis house suld be keipit, Ouer-alquhare, at al tymes, and be al trevv Christianis is beleuit.

Sap 6. 20. 1; Ephes. 1. 1. Cor. 7. 12.

And albeit zour G. excellence, besydis zour eruditioun in the Latin tourg, is sik a mirrour of al Godlines, constance, & continence, integritie, wisdum, and of al hæroical vertewis, and a nurisear be al possible meanis of yis vnitie and peace, yat ye trompet of zour fame (to ye almychty be al gloir) is blawin loud amangis al Christiane nationis, to the grete confort of zour G. trew Subiectis: yat I neidit nocht to hef tane thir my labouris heirin for zour Maiest. cause: zit be ressoun yis

yis my auctour makis sa mekle to that God-
ly concord, quhareof zour G. is sa desyrous:
I richt humblie & hertlie dedicatis my smal
labouris heirin to zour Hienes: be quhais
name and auctoritie yis anciant father may
haif place in disputatioun, according to his
dignitie, to help to discuss the treuth veray
necessar at this tyme tobe outset and man-
neamit, of the quæstioun exagitat præsentlie
in zour G. Realme. Quhilk is, quhovv the
avvin proper sense, and mynd of ye haly
Gaist in ye scriptuir, may be discernit fra
ye erroneous sense, consauit yairof be ye
vvickit, *Of this mater I heir of a buke set*
furth certane zeris passit be an honorable cõ-
iessour of ye trew catholik fayth M. Quin-
ine kennedie, a werk cõmendit be sindry cun-
ning men als weil of Ingland as of Scotland.
And also laitlie I hef sein certane clatteris &
I wate nocht quhat, nameit cõtumeliouslie in
ie contempt of ye kirk of God, A confuta-
ioun of ye said M. Quintinis Papistical
coun-

counſelis. *Put out be ane of our windfallin brethir, laitlie ſnapperit in the cummerance of Caluin M. Iohne Dauidſone. Quha for his parte of the new padzeane of his deſperat brethir, wald be haldī a Dauidſone ſa douchty, yat with a puft of his mouth he micht be iudgeit to cleik fra ye counſelis, als weil general as wtheris, al auctoritie: in yat he dar be ſa temerarious as to cal yame papiſtical: yat is, as he intendis contumelioufſlie be yat terme, diſſaitful, wicklt, leing ād erroneous. And ſua impudentlie dar he affirme few Godly coūſelis to hef bene othir, ſen Syluęſtris dayis or afore: and agane nameis yame ſa few, and ſa few, yat nocht only he makis him to miſknaw ony ane of yat ſort: bot ye firſt and principal general counſel efter ye Apoſtolis haldin at Nice, as he can nocht cal it a general counſel, ſa he apperis to inſinuat yat ye haly fatheris aggreit nocht yare amangis yame ſelfis: be reſſoun yat certane wicket conſentit nocht to thame, bot to ye blaſphe-*

mi

mie of Arrius yare condemnit. As he wald say nixt (for certane is it yat sik men decays euir to worse) ye Apostolis war nocht of ane consent and mynd in Christe, because Iudas left yame. And finalie cõcluidis he, yat nocht only general counselis may erre, bot to be a dreme to think yat euir yai hef bene a counsel vniuersal præsenting ye kirk of God, sen ye Apostelis days: & zit he thinkis nocht al yat venum aneuch: bot affirmis als that yai hef bene few guid pastouris in ye kirk sen ye said Syluester. O ingentem confidentiam! My toung treulie, Madame, failzeis me to expres ye zele yat a faythful Christiane suld haif, for ye house of God, aganis yir schameles learis, aganis ye folie, zea ye phreneſie of yir proud pestilent protestantis, euery day descẽding a step feryer to yare maister in hel. Layng may yai heir proteſt, or ony man quha hes cuir of his saul, be moueit for sik a protestatioun. For quhat war yat ellis, bot to admit place to ye discipulis of Arrius, Macedonius

donius, Eutiches, Nestorius & wtheris iustlie condemnit be general counselis? and to cal abak agane yare hæreseis sa mony C. zeris erdit in hel? Bot yis manis folie is sufficiētlie declarit be ye maist cunning wrytearis of Caluinis and of Luthdris sect: quha almaist appreuis ye first four general counselis, and testifeis yat al ye Bischopes of Rome quhil Bonifacius, quha succedit to Gregore ye grete about. iiij C. zeris efter Sylueſter, war cunning and Godly pastouris. And quhatkin wtheris pastouris yai war sen syne, the lichtis & lampis of ye kirk of God, Athanasius, Gregore, Nazianzene, S. Hierome, Ambrose, and Augustine, Basil, Chrysostome and Cyril with mony wtheris in thare dayis, sen ye tyme of Sylueſter testifeis be thare writtingis. Bot this my auctour, as he had foresein the vanitie or rather impietie of this man, makis al thir materis almaist, sa cleir aganis him: that M. Quintine neidis na wthir Apologie nor nane wthir man to waist paper and ink

Thair buikis i haif nocht heir, to cite the places: bot it is sa plane, yat yai can nocht deny it.

X

for

for yis porpoſe. For the quhilk cauſe, I mak mentioun of thame bayth to zour G. yat ye treuth of thare pley be ſupport of yis father mot be tryit, and ſilence put to ye erroneous. And yis ſpecialie I do, to confirme ye wyſe and graue ſayng, quhilk I hard zour Maieſ. ſumtyme ſpeik on yis manere: Sen of vvryteing of buikis *(as witneſſis Salomon)* yair is na end, & ſen ye veritie in al thingis is bot ane, and vnuariable: yai ar buikis anevv alrady put furth, gif thai vvar vveil vnderſtand. *Quhais ſayng (ſen the hertis of princis ar in ye handis of God) I vnderſtuid, as proceding of ye haly Gaiſt, & conforme to zour G. mynd hes ſpecialie, according to myſmal talent, labourit ſen ſyne, as I gat oportunitie, beſydis ſum vthir mater yat I had than begun, yat ſum tractatis writtin be anciant fatheris mony zeris ago, micht be, for a Godly vnitie in zour G. Realme vnderſtand be thame, be quhome yai micht nocht afore. Of ye quhilkis as I cheiſit yis*

Eccle. 12.

Prouerb. 21.

auctour firſt ſa ye mater of ye wechty quæ-
ſtioun ſoreſaid, cunninglie tretit be him, is ne-
ceſſarlie firſt, eſter my iudgemẽt, for an vnitie
in ye trew religioun tobe vnderſtand. To ye
quhilk vnitie, Madame, beſydis ye help and
aid that we hef afore expreſſit, it wald help
mekle, gif twa thingis war to addit: Firſt yat
worthy puniſment war tane of ſchameles op-
pin learis and treuth brekaris, and of yame,
quha ar knawin on ſet porpoſe wriſtearis of
ye veritie, and nuriſearis of diſcord. The ſe-
cund yat the grete Gentrice of zour Maieſ.
wald perſuade to certane deſperat perſonis,
yat ze ar an hertlie and a compatient mother
to thame (as na faythful Subiect doutis, bot
ſa is in deid) and yat zour G. nothir ſeikis
ye lyues nor landis of certane of ye vnleirnit
nobilitie, and wtheris ſeducẽit be yir diſſait-
ful ſoxis, and rauenous woulfis thare fals te-
chearis. For ſuythlie ſa it becumis, & equitie
yat requiris: ſen be ye negligence and inordi-
nat affectioũ of zour Hienes forebearis (qu-
hat

hat is zour awin parte thairin præsentlie, I am incertane) in the promoueing of vnqualifeit Prælatis in ye kirk: al this perturbacioun, trible, & hie interpryseis, in Scotland, as the lyke for ye lyke causeis also in vtheris partes, ar wpsproung. Insameke yat the peple houngerit throw inlake of the heuinlie and necessare fuid of Godis word, and haisand a vehemẽt houngir and thrist thairof, entering vnhappelie tobe refreschit in ye cumpanie of yir neu techearis, as it war in an apothecaris buyth ful of al kynd of droigis, bayth of delicat spycerie and of rady poysoun: quhare yai without ony consyderatioũ or respect of ye guid or the ewil, hes tane sa gredy a fil, bot sum mair and sum les of ye poysoun, yat certane ar fallin as it war in an apoplesie nothir heiring, seing nor feling thare infirmitie: wheris as in a phrenesie, rinnand & ruscheand without knaulege quhat yai othir do or say: vtheris also as it war in a licht slummir easeie tobe walkinnit. Of quhome mony ar, as I

X

am

amb e, euident reſſonis perſuadit fra al perel ſ
recouerit: yat with litle craft and diligence
a guid medicinar, yai may be cuirit fra al in
firmitie & without al ſcrupuloſitie accum pa
niit with the kirk of God. bot that zit mai
ſpedelie thai wald do, gif thai war deliuer
from feir of yare former plays. Thir meanis
gratious Souerane, being prouideit, & ye trew
ſenſe of myn actour deulie embraceit, thare
na dout, bot thir wallis of vnitie, Madame
be zour gratious aſſiſtence ſalbe vpbigit an
deſendit, with ſik expeditioun & fortitude, a
wes the wallis of Ieruſalem be Nehemias
The quhllk mot grant ws ye only auctour
of vnitie & peace our Lord IESVS
CHRISTE: *quha mot hald*
zour Celſitude in his cõtinual
protectioun. Amen.
Of Antuerp the. 2.
of Decemb.
1563.

¶ *In ye catalog of Gennadius, quhilk is conionit with ye catalog of S. Hierome of ye Eccleſiaſtik wrytearis, yis teſtimonie is of Vincentius Lir.*

VIncentius natione Gallus, apud Monaſterium in Lirinenſi inſula preſbyter: vir in ſcripturis ſanctis doctus, & notitia eccleſiaſticorum dogmatum ſufficienter inſtructus, compoſuit ad euertenda hæreticorum collegia, nitido & aperto ſermone validiſſimam diſputationem, quá abſconſo nomine ſuo, attitulauit Peregrini aduerſum hæreticos: cuius operis quia ſecundi libri maximã in ſchedulis partẽ à quibuſdam furatã perdidit, recapitulato eius paucis ſermonib. ſenſu, rimò compegit, & in librum vnum ædidit. Floruit Theod. & Valentiniano regnantib.

¶ *Tritemius in his buke of ye Eccleſiaſtik men, wryis yis:*

VIncẽtius Monachus & Preſbyter Monaſterij Lirinenſis inſulæ, natione Gallus, vir in diuinis ſcripturis eruditiſſimus, & ſæcularium literarum non ignarus, vita & moribus clarus. Exſtat eius inſigne opus, quod ſub Peregrini nomine cõpoſuit, à veteribus doctoribus percelebre laudatum, De erroribus & collegiis hæreticorũ fugiendis, lib. ij. Alia quoque nonnulla ſcripſiſſe legitur, quæ ad notitiam meam nõ venerunt. Claruit ſub Theodoſio & Valent. regnantib. An. D. 430.

TO THE REIDAR.

TO eschew al occasioun of wane stryfe with aduersaris, for* limpis of Grammar or sik triflis: I hef behauit me in ye translatioun of yis tractate sa, yat I hef bene scrupulous to vse ye ful libertie of a trãslatour: bot hes geuin labour als weil to expres almaist ye samin self wordis of myn auctour, as his ful sense & mynd. And zit I hoip yat yow sal think me to speik propir langage conforme to our auld brade Scottis. As to my fidelitie, I referre it to ye godly cunning. I hef vseit twyse only ye iugement of Costerius cõcerning* ye text: quhare he planelie apperis to deliuer ye wordis of Vincẽtius. Gif in wthiris places I vseit his iugement or myn awin, I inserit it within sik twa ( ) circulis, & alterit na thing of ye text: as sumtyme I did ye lyke, eiking sum thing to explane an obscuir word: & anis notit my apperence in ye margin. And yat al mot be mair facil, les tedious, & mair attentlie considerit: I hef distinctit ye first & principal parte in chaptouris, pponing sum breue argumẽtis yairto. Quhilk thing I suspect na leirnit man to repreue. Bot sen my labouris heir ar for ye vnleirnit only: I exhort ye zoung scoleris to reid yis auctour in his awin toung, yat yai may bettir knawe his godly eruditioũ: quhilk makis mekle at yis tyme for ye first step fra errour, to a haly concord in our lord Iesus. Quhais spirit mot induce & conserue the, and thame in al treuth. Amen.

* Of ye quhilkis we reid sum of yame to hef maid a grete parte of ye ground of thare werk.

* In yir wordis, Cuius scientiæ cũ Græcia cederet. and, Qui artẽ totius scientiæ conscendisset.

sis, of ye natioun of Gallis, for ye antiquitie and vniuersalitie of ye catholik fayth, aganis ye prophane nouationis of al hæreseis.

The causeis yat moueit ye Auctor to wryte yis tractat. Cap. 1.

THe scripture sayand and commandand, Demand thy fatheris and yai sall tell the: yi eldaris, and yai sall schaw ye: And agane, To ye wordis of ye wyse apply yi ere: & siklyke, My sone forzet nocht thir sayngis, bot yi hert mot keip my wordis: it apperis to me ye Pilgrum ye leist of Godis seruandis, yat it be Godis help, sall nocht be a mater of litle proffet, gif yai thingis quhilkis I hef resauit fra haly fatheris, I put in writt, weray necessare at ye leist to my awin waiknes: as quhen it mot be in reddines, quhareby ye imbecillitie of my memorie, be cõtinuall reiding may be supportit. To ye quhilk bissines nocht onlie ye fruit of ye werck, bot also ye consideratioun of tyme, and commoditie of place pro-

Deut. 32.

Prouer. 22

Prouerb. 3

Be ye name of a Pilgrũ he first intitulit this buke.

The vtilitie.

The tyme. *uoikis me: The tyme, be reſſoun all manlie*
thingis ar reuiſsit be it, we alſo euery ane to
wthir ſum thing ſuld reuiſs fra it, that mot
Note. *proffet to ye lyfe eternall: ſpecialie ſen bayth*
a terrible expectatioun of ye diuine iugemẽt
requiris gretumlie ye ſtudie of religioun tobe
The place. *eikit, and ye fraudfull diſſait of new hæretikis*
hes mekle neid of thocht and attendence. Bot
ye place, inſamekle yat we fleand ye frequẽt
cumpanie of townis and wtheris vnquietnes,
remanis in ye ſecret duelling place of a quiet
village, and monaſterie in it: quhare without
Pſal. 45. *grete diſtractioun yat maycum to paſs, quhilk*
is ſoung in ye Pſalme, VVaik and ſe, yat I
Vincẽtius wes in his zowtheid a man of weir, and efter dreu him to monaſtik life: bot now mony paſſis ye bakwart way,
am God. *Bot ye cauſe alſo of our porpoſe*
makis to yis end, yat I quha ſumtymes wes
inuoluit with ſindry and ſorrouſull cũmeris
of yis warldlie weirfair, at ye laſt be ye help
of Chriſte, I hid me ſelf in ye heuinning place
of religioun, to all mã at all tymes maiſt ſuir:
yat yair ye blaſtis of vanitie and pryde being
put doun, be ye ſacrifice of Chriſtiane humi-
litie,

litie, I ſatiſſing my God, nocht onlie mycht eſchew ye ſchipbreking of yis præſent lyfe, bot alſo ye fyrie flambis of ye warld tocum. Bot now in ye name of ye Lord will I begin yat thing, quhilk is in reddines: to witt, yat I may wryte thai thingis be our forbearis til vs deliuerit, and amangis vs laid vp in keiping and ſtoir, and yat rather be ye fayth of a trew reherſar, yan be ye præſumptioun of an auctour, yis law of writting nochtyeles obſeruit, yat nocht all, bot onlie all materis neceſſare I mot collect: & yat nocht in an ornate and exquiſit, bot in a facill and cõmoun ſtyle, yat mony thingis may rather appere ſignifiit, yan explanit. Lat yame wryte delicatlie & exquiſitlie: quha to yat porpoſe ar moueit, othir be bauldnes of ingyne, or be reſſoun of yair office: bot it ſal ſuffice me for ye ſupport of my memorie, or rather forzetfulnes, to hef præparit to me ſelf yis memorial: quhilk pece and pece reduceing to memorie, I intend daylie, God willing, ya thingis quh-

fra ye monaſtik life to ye weris, fra ye horſſis (as is ye prouerb) to ye aſſis.

A wechty mater he tretis, & ye end of al our pley, yis day.

The humil ſpirit of ye godly.

& zit al ye hæretikis out of hel dow nocht correct iuſtli a Iote hierin. Lat yame mok as yai pleis to yare awin ſchame.

ilkis I hef lerit to correct and complete. Bot yis fer heir hef I afore aduertiſit, yat gif per aduenture ony thing ouerſlippit be me, cum in ye handis of haly men (or of iudges) ya na thing ſuld repreue without cauſe: forſamekle as ya ſee, yat zit be a promiſt emendatioun, yis is tobe maid mair trim.

Aganis errouris and hæreſeis al trew Chriſtiane ſuld ſtrenth him ſelf with double armour: yat is, with ye haly ſcriptuir, and with auctoritie of ye haly catholik Kirk, tuething ye trew vnderſtandmg yairof. Cap. II.

Obſerue you, quhaſoeuir wald perſeuere a catholik.

I Heirfor oftymes with grete diligẽce and maiſt attendence, ſeirceand at veray mony men of ẽxcellent halines and doctrine, be quhat manere I be ſum ſuir, & as be ſum general & reulful way, micht diſcerne ye treuth of ye catholik fayth, fra ye falſet of hæretical wickitnes: ane anſſuer on yis manere gat I almaiſt euir of al men: that gif othir I, or ony vthir wald perſaue the diſſaitis, eſchew the ſnairis of the vpſprouting hæretikis, and in

ye

ye hail fayth wald ſound and hail perſeuere, on double manere ſuld he, be help of ye hieaſt, ſtrenthe his fayth. Firſt to wit, be ye auctoritie of haly ſcriptuir: ſyne yairefter be ye traditioun of ye catholik Kirk. Heir peraduentuir ſum man may ſpeir: ſen ye canoun of ye ſcriptuiris is perfyte, and to ye ſelf, till all thingis anewche and largelie ſufficient: quhat neid is, yat till it be ionit the auctoritie of ye Kirk? Becauſe to wit, that all man reſauis nocht ye haly ſcriptuiris for ye heich hid ſenſe yairof, in ane and in ye ſamin ſence: bot the ſayingis of ye ſamin wtherways yis man, and yat man interpretis: yat almaiſt quhow mony men yai ar, that ſa mony ſentences apperis may be drawin thairof. For wthirways exponis it Nouatianus, wthirways Photinus, wthirways Sabellius, wthirways Donatus, wthirways Arrius, Eunomius, Macedonius, wthirways Apollinaris, Priſcillianus, wthirways Iouinianus, Pelagius, Celeſtius, wthirways finalie Neſtorius. Bot heir-

The wayto eſchew al errour.

A quæſtioun.

The ſamin ſpirit of diuerſitie is nou betuix ye Lutheranis & ye Caluiniſtis, betuix yame twa & ye Anabaptiſtis, betuix yame

thre & ye Suinkfeldianis, betuix yame four & ye Seruetianis. of quhilkis euery sect callis thame the trew kirk, and zit ya al ar out of ye way.

Catholik a Greik terme signifiis ouer al.

The catholik fayth is knawin of vniuersalitie, antiquitie, and consent of bayth.

for werray neceßare it is, for sa grete dangerous slonkis of sindry errouris, yat ye lyne of Propheticall and Apostolik interpretatioun be directit, according to ye rewll of ye Ecclesiastik and catholik vnderstanding. Siklyke in ye catholik Kirk self, cuir is gretumlie to be hald, yat we retene yat thing, quhilk ouer alquhare, quhilk at all tymes, quhilk be all men is beleuit. For yat is treulie & properlie catholik (quhilk thing ye self strenthe ãd propirtie of ye name declairis) quhilk verelie and vniuersalie comprehendis all. Bot yis thing onlie sua cumis to paß, gif we follow vniuersalitie, antiquitie, and consent. VVe sall follow vniuersalitie trewlie on this maneir, gif we confes yis ane fayth tobe trew, quhilk ye haill Kirk ouer all ye cõpas of ye erd confeßis: antiquitie suythlie sua, giue we dißiuir nawais fra yis vnderstanding, quhilk our haly forebearis & forefatheris is knawin to hef appreuit and renounit: consent also siklyke, gif in ye antiquitie self, we sall follow ye diffini-

finitioun and ſentẽce of all, or at ye leiſt of almaiſt all ye Preiſtis togidder & ye techearis:

Sindry quæſtionis tuecching yis mater worthy tobe obſeruit. Cap. III.

Quhat ſall heir for a Chriſtiane catholik do, gif ony portioun of ye Kirk, ſall cut ye ſelf fra ye commonioun of ye catholik fayth? Quhat treulie bot yat he præfer ye helthe of ye haill body, to ane poyſonnit or corruptit membre? Quhat gif ſum cankir makis to defyle nocht onlie a portioun, bot the haill kirk at anis? Than ſiklyke ſall he prouide, yat he inhere to ye antiquitie, quhilk aluterlie may nocht now be ony fraud of nouel tie be diſſauit. Quhat gif in ye antiquitie ſelf, ye errour of twa or thre men, or of a citie, or alſo of ſum prouince be perſauit? Than ſall he aluterlie do diligence, yat he to ye fuilhardines or ignorance of a few numbre, præfer ye decreis of ye vniuerſal kirk, gif ony vniuerſalie be of ye auld. Quhat gif ony ſiklyke thing brek out, quhare na decre of yat kynde may

1 Four goldin reulis.

2

3

4

The vniforme consent of ye doctouris.

be found? Than ſall he do diligẽce to inquire and ſerce ye ſentences of our forefatheris conferrit amang yame ſelfis, & yat of yame only quha albeit in diueris tymes and places, nochtyeles perſeuerand in ye communioun & fayth of ane catholik kirk, wes prouable or laudable techearis: and quhatſumeuir nocht ane or twa onlie of yame, bot all togidder with ane and ye ſamin conſent, he ſall knaw planelie, frequẽtlie, perſeuerantlie to hef haldin, writtin and techeit: lat him vnderſtand that thing alſo without all dout, ſuld be beleuit be him.

Obſerue.

Exemples of ye præmiſſis, and firſt of ye Donatiſtis. Cap. IIII.

BOT yat yir thingis, quhilkis we ſpeik, may be maid mair plane, be exemplis ſeueralie yai ar tobe illuſtrate, & a litle mair largelie tobe dilatit: leſte be ye ſtudie of immoderat ſchortnes, ye wecht of ye mater be ſwiftnes of ſpeche ſuld nocht be perſauit.

In ye tyme of Donatus, of quhome ar ye Dona-

Donatiſtis callit, quhen a grete part of Aphrik had wappit doun ye ſelf in ye furious rage of his errour, and quhen it vnmyndfull of ye awin name, religioun, and profeſſioũ, præferrit ye curſit fuilhardines of ane man, to ye kirk of Chriſte: than quhaeuir wes in Aphrik deteſting ye prophane ſchiſme and diuiſioun, war accumpaniit to ye haill vniuerſal kirkis of ye warld, yai onlie of al within ye ſanctuarie of ye catholik fayth, micht be ſaiſit: leuãd but dout an excellent forme and exemple to yair efiercummeris. to wit, quhow yairefter be a guid cuſtum ye helth of all mot be præferrit to ye wodnes of ane, or always of few.

Donat⁹ allegeit yat yair wes na kirk of Chriſte in his days, bot yame in Aphrik of his ſect.

Of ye Arrianis. Cap. V.

SIklyke quhen ye venom of ye Arrianis had nocht yan infectit a certane portioũ, bot almaiſt ye haill warld: inſafer yat a certane miſt wes zet vpõ ye myndis of al ye Biſchopes of ye Latin toung almaiſt, partlie diſſauit throw ignorance, & partlie throw fraud, quhat thing in ſa grete confuſioun of materis

Arrius a Preiſt ĩ Alexandria puſt vp in his awin cõſait be opinioũ of his ſcience, inuentit ye damnable

errour, yat yat ye ſone God wes nocht of æqual ſubſtãce with ye father.

wes ſpecialie tobe followit: yan quha euir become ye trew luuear and worſchipar of Chriſte, præferring ye auld fayth to ye new vnfaythfulnes, be na peſtilence of yat cõtagious cankir wes defylit. Be experience trewlie & dainger of ye quhilk tyme it is ſufficientlie & mair furthſchawin, quhoumekle calamitie is inbrocht be ye inductioun of a new doctrine: ſen yan nocht onlie ſmal thingis, bot ye maiſt heich wes doung almaiſt to nocht. For nocht onlie affinitie, cõſanguinitie, freindſchip, houſſis: bot alſo townis, peple, prouinces, nationis, and breuelie ye haill Romane Empyre fra ye ground wes ſchaikin, and moueit out of ye place. For quhen ye prophane nouatioun of ye Arrianis as ye goddace of battel, or as a furie, ye †Emperour of all firſt being maid captiue, had ſubdewit yairefter al ye hie turretis of ye palice be new lawis, naways efter yat ceiſſit to mingle throw wthir & confound all, bayth priuat and publict, bayth hallowit and prophane, na regard nor difference to haif

Of ye grete calamiteis in ye kirk throu ye Arrianis.

†Conſtantius or Valens, quha bayth defendit the Arriane impietie, & cruelie pſuitit ye trew catholikis, bot ſpecialie ye religious men in ye deſertis.

of

of ye guid and ye trewth, bot quhomeſoeuir it pleiſit, as it war furth of a ſuperiour place to bete doũ to ye ground. Thã wes mariit womẽ deſilit, wedowis ſpulzeit, virginis prophanit, monaſteriis deſtroyit, clerkis wappit ſindry, ye miniſteris of ye kirkis ſtrikin, ye Preiſtis dryuin away and baniſsit, ye preſonis, pittis, & mettal places fillit ful of ye ſanctis of God. Of ye quhilkis a grete part, ye townis being forbiddin yame: wes hurlit out and baniſsit, and amang ye deſertis, coiuis, wild beiſtis, & rolkes, be naikitnes, hungir & thriſt wes worne away and conſumit. Bot come all yir thingis for ony wthir cauſe, bot treulie quhen for ye heuinlie doctrine manlie ſuperſtitiõũ is introducit, quhẽ ye weill foundit antiquitie for a curſit noueltie is ouerquhemlit, quhen ye ſtatutis of ye ſuperiouris ar violatit, quhen ye decreis of ye fatheris ar cuttit away, quhẽ ye determinationis of ye eldaris ar rugit vp, as it war be ye ruitis, quhen within ye maiſt chaſt boundis of ye haly and vndefylit antiquitie

The Caluinianis at this p̃ſent intendis in yis part to follow the Arrianis vnfenzetlie.

quitie, ye luſt of prophane and new curioſitie contenis nocht ye ſelf.

He citis for yis porpoſe ye authoritie of S. Ambroſe: and techis yat ye conſtancie and fayth of ya catholikis tribulit be ye Arrianis, be ws is tobe followit. Cap. VI.

BOT peraduentuir throw ye haitrent of noueltie and luue of antiquitie we imaginat yir thingis. Quha euir iugeis ȳ, lat him haif traiſt at ye leiſt to bliſſit Ambroſe, quha in ye ſecund buik to ye Emperour Gratiane, deplorād ȳ bittirnes of ye tyme, ſays: Bot now ſufficientlie, ſays he, o omnipotent God, be our extreme calamitie, and be our bluid we hef weſchin away ye ſlawchtir of ye confeſſouris, ye baniſſing of ye Preiſtis, and the horrible cryme of ſa grete impietie. It is maid manifeſt anewch, yat yai quha violatit yair fayth, micht nocht be ſuir. Siklyke in ye thrid buik of ye ſamin werk: Lat ws keip heirfor, ſays he, ye præceptis of our eldaris, & lat ws nocht violat ye hæritable ſelis be temeritie of a bru-

Ambroſe.

The hæritable ſelis of ye catholik doctrinis, ye trew vnderſtanding of ye ſcriptuir.

tal

tal fuilhardines. For that ſelit Prophetical buik, nocht ye eldaris, nocht ye poteſtatis, nocht ye Angelis, nocht ye Archangelis durſt oppin: to Chriſte allane wes reſeruit yat prærogatiue to explane it. Qhilk of ws dar oppin ye preiſtlie *buik ſelit be ye confeſſouris, and conſecrat now be ye martyrdome of mony? Quhilk buik quha wes compellit to oppin, eſter yat nochtyeles ye diſſait being cõdemnit, ſeilit it: quha præſumit nocht to violat it, become confeſſouris and martyris. Quhow ſall we deny ye fayth of yame quhais victorie we preche? We preche, I ſay, ô wirſchipfull Ambroſe, we preche plainelie and in louing yame we ar eſtoniſt. For quha is ſa woud, quha albeit he may nocht attene to yame, will nocht deſyre to follow yame, quhome fra ye defence of ye fayth of yair eldaris, na violence repellit nor put abak? Nocht manaſſing nor pleſand flattrie, nocht the lyfe, nocht the dethe, nocht ye court, nocht ye garriſoun, nocht the Emperour, nocht ye Empire, nocht mẽ, nocht ye

Apocal. 5.

*ye ſcriptuir.

Thai only wes yan worthy ye name of confeſſouris, quhain tyme of peril cõfeſſit ye fayth.

Fy on our febilnes at yis tyme.

ye deuillis. Quhome I ſay, for ye ſuir gripping to ye religious and godlie antiquitie, ye Lord iugeit worthy ſa grete reward, that be yame he wald raiſs vp his Kirkis afoir wappit doun, wald quikin his ſpiritual peple afoir ſlane, wald place vp agane the multitude of Preiſtis afoir caſſin fra yir dignitie, wald delete yai curſit nocht writtingis bot wriſtingis of ye new vngodlines, be ye fontane of faythfull teris pourit in ye Biſchopes frome ye heuin: & finalie wald cal agane almaiſt ye hail warld, yã ſcatterit be a cruel ſtorme of a ſuddane hæreſie, to ỹ auld faith fra ỹ new vnfaithfulnes, to ỹ auld helth of mynd fra ỹ neu woudnes, fra ye blindnes of noueltie to ye auld licht.

God ſend vs ſik Biſchopes.

Aganis ye abominable impietie of Arrius determinate ye haly fatheris according to ye mutual conſent of vniuerſalitie & antiquitie. Cap. VII.

BOT in yis diuine ſtrenthe of confeſſioun, yat thing till vs alſo is maiſt ſpecialie tobe conſiderit, yat yan in ye ſamin antiquitie

tiquitie of the Kirk, nocht the defence of ony ane part yairof, bot of ye vniverſal kirk wes tane on yame. For it wes nocht leſum yat ſa grete & ſiklyke men ſuld affirm with ſa grete force and feruour, ye wauerand ſuſpicionis of ony ane or twa men, and yai contrarious to yame ſelfis: or zit yat yai ſuld ſtriue for the fulege conſpiracie of ony ane prouince: bot yai following ye decreis and determinationis of al Preiſtis of ye haly Kirk, and of ye Apoſtolik and catholik veritie, had leuir hef loſeit yame ſelfis, yan ye fayth of ye vniuerſal antiquitie. Quharthrow yai hef deſeruit to attane to ſa grete gloir, yat yai nocht onlie conſeſſouris, bot the principalis of confeſſouris be al reſſoun ſuld be haldin. Grete heirfor and manifeſtlie diuine is yis exemple of the ſamin maiſt bliſſit fatheris, and be al trew catholikis in cõtinual meditatioun tobe rememberit: quha in maner of ye ſeuinfauld chandelar ſchinand be ye ſeuinfald licht of ye halygaiſt ſcheu afoir a maiſt cleir forme to ye eſtercumeris, on

Obſerue yis, oze luearis and ſlaueis of zour awin phantaſie.

He alluidis to the goldin chandelar in ye 25. of Exo.

on quhat maner yairefter amang euery vane clattir of errouris, be ye auctoritie of haly antiquitie ye malepeirtnes of prophane noueltie, mot be trampit vnder fute. This is suythlie na new thing, sen yis consuetude fluriſsit euir in ye Kirk, yat quhoumekle euery man wes mair godlie in religioun, insafer ye mair reddelie he gainstuid new inuentionis.

According to ye consent of vniuersalitie and antiquitie determinat Pape Stephanus with vtheris Bischopes aganis yame of Aphrik, quha techeit to baptize agane yame quha wes baptizit be hæretikis.

Cap. VIII.

OF sik exẽplis al historiis ar ful. Bot þ my mater be nocht prolixt: a certane exemple, and yat fra ye Apostolik sait specialie wil we tak, yat all men mair cleirlie yan ye licht may se, be quhat feruour in al tymes, be quhat diligence, be quhat erniſtnes, ye bliſsit succeſsicũ of ye bliſsit Apostolis hes euir defendit ye integritie of ye religioun anis resauit. Sumtyme heirfor Agrippinus of worſchipful

ſchipfnl memorie Biſchope of Carthage, the first of all men contrare ye diuine canoun, cõtrare ye reul of ye vniuerſal Kirk, contrare ye vnderſtanding of al wtheris Preiſtis, contrare ye conſuetude and ſtatutis of his eldaris iugeit to baptize agane. Quhilk præſumptioun ſa grete damnage inbrocht, yat nocht onlie it gaue an exemple of ſacrilege to al hæretikis, bot alſo occaſioun of errour to certane catholikis. Quhẽ heirfor on al ſydis yai cryit out al on the noueltie of ye mater, & al Preiſtis oueralquhare euery man for his awin diligence gainſtuid: yan Pape Steuin of happy memorie, Prælat of the Apoſtolik ſait with wtheris his collegis, bot zit he mair than the reſt maid obſtacle: eſtemand it worthy (as I think) gif he micht ourcum ſafer al ye reſt be deuotioun of fayth, ſafer as he ſurmõtit ye reſt be auctoritie of his place. And breuelie in an epiſtil quhilk yan wes ſend to Aphrik, he decretit in yir wordis, yat na thing ſuld be alterit: bot yai †keipit quhilk wes be traditioũ

Agrippin⁹ biſchope of Carthage wes ꝑ firſt yat cauſit to baptize agane.

Pape Steuin in the tyme of Cypriane.

quhilk epiſtil is ye ſeuint in nũbre of the ſecũd buik of Cypria. epiſtolis.

†ĩ lat. exẽ. eiuſmodi deſyderari videtur.

commandit. For the haly and prudent man vnderſtuid that godlines admittis na wthir thing, bot yat al thingis in yat ſamin fayth ſuld be conſignit and deliuerit to ye ſones, in quhilk fayth, yai war reſauit fra yair fatheris. And yat it becumis ws nocht to leid ye religiõũ quhat way we wald, bot yat we rather ſuld follow it, quhat way it wald leid ws: & yat tobe ye propirtie of a Chriſtiane modeſtie & conſtancie, nocht to deliuer yair awin thingis to ye eftercumeris, bot to keip yai thingis reſauit fra the forbearis. Quhat end heirfor wes of ye haill biſsines? Quhat treulie bot ye vſeit and accuſtomit end? That is to wit, ye antiquitie is reſeruit, and ye noueltie is ſchot to ye duir.

A trim & godly ſaying.

Of ye excellent leirning, eloquence, &c. in yir hæretikis: quhilkis wes eſtemit nochtis aganis ye cõſent of ye vniuerſal antiquitie. And quhou ye inuentaris of yis hæreſie ar ye ſones of God, & ye defendaris yairof efter, ye ſones of perditioun. Item quha now ar ye ſones of Cham. Cap. IX.

BOT

BOT perchanſe at yat tyme ye new inuentioun wantit aid and ſupple. Bot erar yai war yan ſa grete quiknes of ingyne, ſa grete fluidis of eloquẽce, ſa grete multitude of defendaris, ſa grete apperẽce of ye trewth, ſa mony auctoriteis of ye law of God, bot planelie of a new and of an euill maner vnderſtandit, yat it apperis to me, yat al yat conſpiracie naways micht be deſtroyt, except yat profeſſioũ ſelf of ye noueltie anis reſauit, anis defendit, anis appreuit had loſt ye cauſe of ſa grete an interpriſe. At laſt quhat wes ye ſtrẽthe of yat counſel or decre of Aphrik? Be Godis gift it was nane, bot al as dremis, as fabellis, & vaniteis aboliſſit, annullit, & trampit vnder fute. And ô meruolous turning of materis! ye inuentouris of ye ſamin opinioun ar haldin catholikis, & ye followaris ar haldin hæretikis. The maiſteris ar abſoluit, and ye diſcipulis ar condemnit. The wrytaris of yir buikis ſalbe ye ſones of ye kingdome of heuin, bot ye hellis fyre ſal reſaue ye defendaris

of obſtinate pertinacitie in arrour.

Cypriane cõſentit to ye firſt pro uincial coũ ſel of Cartha. quhar it wes ſtatut, quha wes baptizit be hereti kis, ſuld be bapti it agane: and zit he wes na heretik ſen nathig wes determinat ĩ yat quæſtioun contrare him afoir his days be ye kirk.

† as all heretikis dois at yis p̃ſent

yairof. For quha is he ſa woud, quha may dout, bot that ſchyning licht of al the ſanctis bayth of Biſchopes and Martyris, maiſt bliſſit Cypriane I mein, with ye reſt of his collegis ſal ring æternalie with Chriſte? Or cõtrarie quha is ſa wickit, that he may deny the Donatiſtis and the reſt of yat peſtilent band, quha craikis & wanetis yame be ye auctoritie of yat counſel to baptize agane, with the deuil euir tobe brint. Qubilk iugement to me ſuythlie apperis to hef bene pronunccit & declarit frome aboue, for yair falſet ſpecialie, quha quhẽ vnder an wthir manis name, imaginis to dek vp hæreſie, takis oftymes ye writtingis of ſum auld aunciant man weil dirklie †ſetfurth, quhilkis for ye obſcuritie yairof as yai ſuld aggre to yair doctrine, yat yat thing quhatſumeuir, I wate nocht quhat, quhilk yai putout, yat yai nothir firſt, nor zit allane ſuld appere to vnderſtand it ſua. Quhais wickitnes I think worthy double hatrent: bayth becauſe yai feir nocht to propyne ye venum of hæreſie

til

til wyeris, & becauſe alſo yat yai ſchaik vp in ye wound with yare curſit handis ye memory of euery haly mã, as it war ye muildis of yame now laid on ſleip. followand aluterlie ye fuitſtepis of yair fathir Chã, quha nocht õlie neclectit to couer ye baernes of venerable Noë, bot alſo maid ye ſamin patẽt to wtheris tobe ſcornit. Quharethrow he deſeruit ſa grete diſpleſour for ye violatioun of natural honour, yat his eftercumaris† alſo wes thrallit to the curſe of his ſin: ye wthir brethir being bliſſit & fer vnlike, quha wald noyir defile with yare ene, nor zit haif patent to the ſycht of wtheris, the baernes of yair worſchipful father: bot turning yair faces abak couerit him, as it is writtin. yat is, yat yai nothir appreuit ye falt of the haly man, nor maid it oppin till wtheris, & yairfor wes rewardit with an happy bliſſing to yair eftercumeris.

Note. Quha ar yis day ye ſones of Cham. Geneſ. 9.

† the peple of Chanaã deſtroyit be ye Iſraelitis.

The terrouris pronunceit be the Apoſtole aganis al fickil of fayth, apoſtatis, ſchiſmatikis, and hæretikis. Cap. X.

BOT lat ws return to ye purpoſe. wyth grete dreidour heirfor is the horrible cryme of a changeit fayth, and violatit religioun be ws tobe ferit: fra ye quhilk nocht onlie ye diſcipline of eccleſiaſtik ordinance geuis ws terrour, bot alſo ye iugement of ye Apoſtolik auctoritie. For it is knawin to al men, quhow greueouſlie, quhow ſeueirlie, quhow vehementlie inweys ye bliſſit Apoſtil Paul contrare certane men, quha be meruolous incõſtancie, ouer ſuddanlie wes turnit fra him, quha callit yame vnto the fauour of Chriſte, vnto an wthir Euangell, quhilk is nocht an wthir: quha had heipit vp to yame ſelfis, maiſteris till thair awin deſyris, turning away ſuythlie yair hering fra ye trewth, wes turnit to fabellis: haifand yair damnatioun, for yat yai violatit yair former fayth. Quhome yir men had begylit, of ye quhilkis ye ſamin Apoſtil to the Romane brethir wrytis. Bot I praye zow brethir, that ze mark yame, quha makis diſſenſioun and impediment, by ye doctri-

Galat.1.

2.Tim.4.

1.Tim.5.

Rom.16.

ctrine quhilk ze hef lerit: & decline fra yame.
For thir kynd of men ſeruis nocht the Lorde
Chriſte, bot yair awin belly: & be ſuet ſpeche 2.Tim.3.
& bliſſingis diſſauis ye hertis of ye innocent.
Quha enteris in houſſis and leidis in bondage
women ladin* with ſin, quhilkis women ar led
with ſindry luſtis, euir lerand, & to ye knau-
lege of ye trewth neuir cumand. VVanetalk-
and men and diſſauearis, quha peruertis hail
houſſis, techeād yat becumis nocht, for filthy
lucres cauſe: men of corruptit mynd, and re-
probat as concerning ye fayth, proud and but
all knawlege, bot tribuland yair wit about
quæſtions & ſtryfe of wordis, quha ar denudit 2.Tim.3
of verite, eſtemand lucre tobe godlines: and
with yat alſo ydil, leris to ga fra houſs to houſs: 1.Tim 6.
& nocht allanerlie ydill, bot alſo clatterand & 1.Tim.5.
curious, ſpeikand that becumis nocht: Quha
repelland fra yame guid conſcience, as cōcer- 1.Tim.1.
ning fayth yai ar ſchipbrokin: Quhais pro- 2.Tim.2.
phane vane clattir makis mekle to vngodli-
nes: & ye ſpeche of yame creipis as a cankir.

*for wyir-ways this day God wald nocht permit ſa mony to fall.

Tit.1.

2. Tim. 3. *Bot weill is it, that it is writtin of yir on yis maner. Bot langer ſall yai nocht increſs: for ye fulechenes of yame ſalbe manifeſt to al mẽ, as it wes of the wthyr. Quhen heirfor ſiklyke men paſſand about cuntreis & citeis, & cariing about thair errouris tobe ſauld come alſo to ye Galathianis: And yir men being hard, ye Galathianis almaiſt irkit of ye veritie, layand aſyde ye heuinlie fuid of ye apoſtolik and catholik doctrine, with ye filthynes of hæretical noueltie wes deſylit, ye auctoritie of ye Apoſtolik pouer put out ye heid ſua, yat with maiſt hie ſeueritie it decretit. Bot albeit othyr we, ſays he, or an angell frome, heuin preche to zow, by it quhilk we hef prechit, lat him be as accurſit. Quhat is it yat he ſays, bot albeit we? Quhy nocht erar bot albeit I? That is, zea, gif Petir, zea gif Andro, zea gif Iohne, zea finalie gif all ye haill cumpanie of ye apoſtolis, wald preche to zaw by it quhilk we hef prechit, lat yame be as accurſit. A feirful charge for to defence ye perſeue-*

errouris to be ſauld.

An alluſioũ of licht coipmen.

Galat. 1.

A quik declaratioun of ye apoſtolis wordis.

ſeuerance of ye firſt faith, yat he noyir ſparit him ſelf, nor the reſt of the apoſtolis. This is bot ſmal. Zea, gif an angel, ſays he, from heuin wald preche to zow by it quhilk we hef prechit, lat him be as accurſit. It had nocht bene ſufficient to ye conſeruatioun of ye faith anis techit, to hef nameit ye natuir of manlie ſtate, except he had comprehendit alſo ye excellencie of angelis: Albeit we, ſays he, or an angell frome heuin. Nocht yat ye Angelis or ſanctis of heuin may now ſin: bot this is it, at he ſays. Zea, gif it war done, quhilk may nocht be done. Quhaſoeuir wald attempt to change ye fayth anis techit, lat him be as accurſit. Bot paraduentuir he hes ſpokin yir thingis raſchelie, and hes breſtit out erar of a manlie paßioun, yan decretit be heuinlie reſoun. God forbid: For it followis, and the ſamin thing he oft repetis, with a vehement feruour of ferther declaratioun. As we hef ſaid foir, ſays he, and now I ſay agane: Gif ony man ſal preche to zow, by it quhilk ze hef

reſauit, lat him be as accurſit. He ſaid not
gif ony man wald ſchaw to zow, by it quhil
ze hef reſauit, be he bliſſit, be he louit, be h
admittit: Bot be he as accurſit ſays he, that
diuidit, ſegregat and ſchot out: leſt the conta
gious ſcab of ane ſcheip be peſtiferous accũpa
niing, mot ſmit ye hail innocẽt flok of Chriſt

Quhat wes cõmandit to ye Galathianis, wes cõmandit to all Chriſtianis. Cap. XI.

BOT peraduentuir yir thingis ar onl
cõmandit to ye Galathianis. Heirf
alſo yir thingis to ye Galathianis only ar c
mandit, quhilkis in ye places following of t
ſamin epiſtil ar red: of quhilk kynd ar thi

Galat. 5. Giue we leue of the ſpirit, lat ws walk in t
ſpirit. Be we nocht maid deſirus of vane glo
ane prouokãd ane wthir, ane inwying ane
thir: And ye reſt. Quhilk thing gif it be
abſurditie, and to al men yai thingis ar co
mandit alyke: it reſtis yat lyke as yir præ
ptis of maneris, ſua alſo the wtheris, quhil
ar decretit of fayth, ſuld cõprehend al men

ke maner. And as it is nocht lesum to ony an to prouoke an wyir, or to inwy an wyir: a it mot nocht be lesum to ony mã, to resaue y doctrine by yat, quhilk ye catholik Kirk al partis hes precheit. Or peraduentuir it es at yat tyme commandit, gif ony man had echeit, by it quhilk wes precheit, tobe accur: bot now it is nocht sua commandit.

Heirfor also yat thing quhilk he on lyke ma r says yair: Bot I say walk ze in ye spirit, ye lustis of ye flesche ze sal naways wirk. n only wes commandit, bot now efter is cht sua cõmandit. Gif it be bayth vngodlie d pernicious with yat also, to beleue: it fol- wis necessarlie, yat as al yir, ar in al aiges be obseruit: sua alsua yai thingis quhilkis ordanit, for nocht changeing of ye fayth, al aiges ar commandit. To preche heirfor y thing to Christiane catholikis, by it quhilk i hef resauit, wes neuir lesum, neuir is le- n, nor neuir salbe lesum. And to accurse me, quha p̃cheit ony thing by it quhilk wes

Note.

An illatioun or cõsequence.

anis

anis reſauit, wes neuir vnleſū, neuer is vnle
& neuir ſalbe vnleſū. quhilkis thingis ſen ſ
ar, is yair ony man of ſa grete fuilhardine
quha ſuld preche by it, quhilk is precheit in
Kirk? or of ſa grete lychtnes, quha ſuld
ſaue by it, quhilk he hes reſauit fra ye Kir
Lat him cry, and cry agane, & yat to al me
and at al tymes, and oueralquhare, & be
S. Paul. writtingis lat him cry, he quha is ye choi
weſchell, he quha is maiſter of ye gentilis,
quha is ye trompet of ye Apoſtolis, he qu
is herald of al cuntreis, he quha knawis ye
crētis of heuin, yat gif ony mā ſal preche o
new doctrine, lat him be accurſit. And on
wthir ſyde contrare cryis certane padokis,
thy verming, and fleis præparit to the deth
of ye quhilk ſort ar ye Pelagianis, & yat
ye catholikis? Be our auctoritie, ſay yai,
our dominioun, be our expoſitioun, condem
yat thing quhilk ze held, hald yat thing q
ilk ze condemnit, caſt away zour auld fay
ye determinationis of zour fatheris, ye pl

an illuſioū of the plagis in ægipt.

ar nocht ye Caluiniānis yis day as proud in Scotland?

is of zour eldaris, & reſaue: quhat materis pray zow? I wg to tell. For yai ar ſa pry-ful, yat nocht onlie yai appere, yat yai may cht be affirmit, bot nocht tobe cõfutit with-t ſum horrible cryme.

Quhy ar ſum cumning men ſufferit be God ſumtymes to preche errouris. Item yat hæreſeis ar callit alſo ſtrange Godis. Cap. XII.

BOT ſum man will ſay: Quhy oftymes heirfor ar yai ſufferit be God ſum ex-llent perſones placeit in ye Kirk, to preche w thingis to the catholikis? This is an apt æſtioun, and worthy tobe tretit mair dili-utlie & mair largelie: to ye quhilk nochtye-it becumis to ſatiſie nocht of my awin in-ne, bot be auctoritie of ye diuine law, & be doctrine of an eccleſiaſtik maiſter. Lat ws irfor heir ye haly man Moyſes, & lat him he ws, quhy cunning men, and quha for ye t of ſcience, be ye Apoſtil ar callit alſo Pro-etis, ar permittit ſumtyme to ſetfurth new do-

S. Paul calis ye expoſitouris of ye ſcriptuir prophetis.

Strãge godis ar callit erroneous doctrine. Deut. 13.

An allegorik ſpeche is, quhẽ an wyir thing is meanit, yan ye wordis planelie ſignifiis.

*zea bot ye new techearis takis ye place at yair awin hand.

To haif confidence in ony ane mã, quhow pernicious is it.

doctriue, quhilk the auld teſtament be an allegorik ſpeche vſeis to cal ſtrange Godis, yat cauſe to wit, yat ſua be hæretikis yair pinionis ar haldin in reuerence, as be ye getilis wes yair Godis. Thairfor bliſſit Moſes wrytis in Deuteronomie: Gif a Prophe ſays he, ſal ryſe in ye middis of the, or qu ſal ſay, yat he heꝫ ſein a dreme. That is a chear *placeit in ye Kirk, quhome his diſpulis or auditouris beleuis to teche, be ſumuelatioun. Quhat yairefter? And gif he foreſpeik, ſays he, a ſigne or foretaking, ſal chanſe, as he hes ſpokin. I wate nocht trlie quhattin a grete maiſter is ſignifiit, and ſa grete ſcience, yat he mot appere to his aſcoleris to knaw nocht only manly thingbot alſo yat he may knaw afoir yai thingquhilkis ar aboue man. Of quhilk kynd ydiſcipulis, almaiſt bragis to hef bene Valennus, Donatus, Photinus, and Apollinaand ye reſt of yat ſort. And quhat yairefAnd he ſal tel to ye, ſays he, Lat ws go

fol

ollow ſtrange Godis, quhome yow miſkna-
is: and lat ws ſerue yame. Quhat ar ſtran-
e Godis, bot ſtrange errouris, quhilkis yow
miſknew, and is new and nocht hard? And
at ws ſerue yame: yat is, lat ws beleue yame,
nd follow yame. Quhat yan finalie? Thou
all nocht heir, ſays he, the wordis of yat
Prophet, or dremar. And quhy I pray the,
yat thing forbiddin be God nocht tobe te-
heit, quhilk be God is forbiddin tobe hard?
Becauſe, ſays he, ye Lord zour God temptis
ow, yat it mot be plane, quhidder ze luue
im or nocht in all zour hert, and in all zour
ul. Mair cleirlie yan the lycht the cauſe is
pinnit, quhy ſumtymes the prouidence of
od ſufferis ſum reularis of ye kirkis to pre-
e ſum new doctrine: that the Lord zour
od, ſays he, mot preue zow. And ſuyth-
e it is a grete temptatioun, quhen that
an, quhome thow beleuis tobe a Prophet,
Diſciple of the Prophetis, a Doctour and
firmar of the veritie, and quhome thow hes
em-

Note.

Quhy ſufferis God ſumtymes hereſeis to ryſe vp.

it is a grete temptatioū gif yi biſchope p̄cheis hæreſie, bot nocht ſa grete gif

a ſtrange-ar, to quhome yow aucht na attẽdence, precheis ye ſamin.

embraceit in grete veneratioun and luwe, th ſamin man fra hand ſuld inbring in hidiin- gis peſtilent errouris, quhilkis haiſtelie yo may noth parſaue, quhilis you is led be ỳ pra iudice of ye auld doctrine · and iugeis not leſum eſalie to condemne it, ſa lang as yow empeſcheit be ye affectioũ of yi auld maiſter

Exemples of temptatioun in ye lauchful miniſteris of ye Kirk: and firſt of ye hæretik Neſtorius, quha wes a Biſchope lauchfullie ordinat. Cap. XIII.

HEir parchanſe ſum man wald aſk, th yir thingis quhilkis ar allegeit be ha Moyſes, be ſum eccleſiaſtical exemples w maid plane. It is a iuſt requeiſt and noc lang tobe delayt. For yat I may begin at t nerraſt and maiſt manifeſt: quhattin a ten ptatioun think we it to hef bene, quhen th miſcheuous Neſtorius haiſtelie of a ſch turnit in ane wowlf, began to ryue ye flok Chriſte? quhen yir ſamin men quha wes vin & guawin be him, beleuit ỳ he hald b

ane of Chriſtis ſcheip, and thairfor war thai mair patent to his byting. For quha wald eſalie beleue yat man to erre, quhome he ſaw electit be ſa grete iugement of ye Empyre, & haldin in ſa grete fauour of ye Preiſtis? quha with ſa grete luue of ye ſanctis, with ſa grete fauour of ye peple, daylie wes renounit, quha oppinlie tretit ye word of God, and confutit alſo the peſtiferous errouris of ye Iowis and Gentilis. Be ſik a maner as yis, I pray zow quhome wald he nocht cauſe trow, yat he teshit ye trewth, precheit ye trewth, and vnderſtuid ye trewth? Quha yat he mycht opin ye way to his awin ane hæreſie perſuitit ye blaſphemeis of al hæreſeis. Bot yat wes it, yat Moyſes ſays: The Lord zour God temptis zow, gif ze luue him, or nocht.

A gretear tēptatioū, nor quhē a rēnigat & a voluptuous preiſt, or munk makis his aſſalt aganis the trewth.

A delitio venum.

Of ye hæritik Photinus. Cap. XIIII.

AND yat we ſett Neſtorius a ſyde, in quhome wes euir mair admiratioun, an proffet: mair fame and name, yan expe-rience: quhome be ye opinioun of ye peple a

certane tyme throw manlie fauour mair yan godlie, wes haldin in æſtimatioun: lat ws mak mentioun of yame rather quha being excellent in grete actis, and grete diligẽce, become nocht a litle tentatioun to ye catholik men: as in Pãnonia in ye memorie of our eldaris, Photinus is rememberit to hef temptit ye kirk of Sirmitane, quhare quhen with grete fauour of al men, he wes promotit to ye dignitie of Preiſtheid, and certane tyme maid miniſtratioun yair as a catholik, fra hand as yat euil Prophet or dremar, quhome Moyſes ſignifiis, began to perſuade ye peple of God committit to him, yat yai ſuld follow ſtrange Godis, yat is ſtrange errouris, quhilkis afoir yai misknew. Bot yis is a commoun thing, bot yis wthir a pernicious: inſafer as to ſa grete a wickitnes, he vſeis nocht a mein & a vulgar ſupport. For he wes bayth potent in quiknes of ingyne, excellent in ye riches of leirning, and weray piſſant in eloquence: as he quha had copiouſlie & grauelie bayth reſ-

Pannonia wes yai lãdis quhilk nou ar cailit Vngarie & Auſtrik.

Photinus a cunning hæretik.

Ye ingyne, leirning, & eloquẽce of Photinus.

ſoni

nit and writtin in bayth ye toungis, quhilk
ing is maid manifeſt be his bukes zit re-
ing, quhilkis he partlie maid in Greik, and
rtlie in Latin. Bot it chanſeit weil, yat ye
heip of Chriſte committit to him, gretumlie
nd warlie walkryſe, for ye catholik fayth,
iſtelie had reſpect to ye ſaynges of Moyſes Deut. 13.
oir wairning: And albeit yai meruelit at
eloquence of yair Prophet & Paſtour, zit
i misknew nocht ye temptatioũ. For quho-
e yai afoir as ye belwodder of ye flok fol-
wit, ye ſamin yairefter as a woulf, yai be-
n to flie.

Of ye hæretik Apollinaris.
Cap. XV.

AND nocht onlie be exemple of Pho-
tinus, bot alſo of Apollinaris leir we
perel of yis temptatioun in ye Kirk, and
idder ar aduertiſit mair diligentlie to ob-
ue ye ſaifgaird of ye fayth. For he enge-
it to his ſcoleris richt vehement cummeris,
grete perplexitie: as quhen ye auctoritie of

ye Kirk drew yame fra yis ſyde, and ye fa-
miliaritie of yair techear drew yame abak a-
gane fra ye wthir ſyde: ſua yai ſweand an
ſwounand betuix thame twa, determinat
nocht quhat wes ſpecialie eraſt tobe choſin b
yame. Bot peraduentuir yat man wes of ſi
ſort, yat he wes worthy lychtlie tobe contēn
Zea, trewlie he wes ſa excellent, & ſik a ma
to quhome yai micht ouer haiſtelie hef geu
credit in mony thingis. For quha wes ma
excellent yan he in quiknes of ingyne, in e
erciſe, and leirning? Quhow mony hæreſeis
mony volumis oppreſſit he, quhow mony e
rouris inimeis to ye fayth cōfutit he, ane ſig
yairof may be yat noble an large werk, of
les yan of thretty buikis, in ye quhilk be gre
heip of probationis he confoundit ye woud f
allegeāce of Porphirius. It war a lang ty
to reherſs al his werkis, be ye quhilkis tre
lie he micht hef bene æquall to ye grete big
ris of ye kirk, war nocht be yat prophane
of hæretik curioſitie, I wate nocht quhat

The excellēcie of Apollinaris.

Of his large writtingis aganis Porphirius.

ueltie he had found, be quhilk, as be ye admix-
ioun of certane lepre, he deſylit al his labou-
ris: yat his doctrine mycht be callit nocht ſa
nekle ædificatioun, as temptatioun of ye kirk.

Of ye principal hæreſeis of ye forenameit: and firſt of Photinus errour. Cap. XVI.

HEir perchanſe it may be aſkit at me, yat I declare ye hæreſies of ſum of ya-
ne afoir nameit, to wit of Neſtorius, Apol-
naris, and Photinus. Bot yis thing treulie
ye mater of ye quhilk we now talk, per-
nis nocht. For we hef tane porpoſe nocht to
ſcuſs ye errouris of euery man, bot to pro-
ce ye exemplis of few, be quhilkis euident-
and cleirlie it mot be ſchawin, yat quhilk
oyſes ſpeikis: that is to wit, gif ony techear
the Kirk, he being a Prophet alſo in the
erpreting ye myſteriis of ye Prophetis, at-
mptis to inbring ony nouatioun in ye Kirk
God: yat ye prouidence of God, ſufferis yat
ing tobe for our probatioun. It ſalbe prof-

Thir auld hæretikis barkit ſpecialie aganis Chriſte our heid: bot ye new aganis the kirk his myſtical body, and ſumtymes aganis bayth.

fetable heirfor in the bypaſſing, quhat th
foirnamit hæretikis thinkis, ſchortlie to ex
pone, that is Photinus, Apollinaris, & Ne
ſtorius. This heirfor is the ſect of Photinus
† That is without diſtinctiōn of perſones He affirmis that God is ſingle † and ſolitare and tobe confeſſit of ye Iowis manere: he de nyis ye fullines of ye trinitie, & nothir thin kis he tobe ony perſoun of ye Sone of God or ony perſoun of ye haly ſpirit: bot affirm Chriſte tobe only a man allane, to quhome h aſcriuis ye beginning tobe of Marie, and ſu on al manere techeis he, yat we ſuld worſch onlie ye perſoū of God ye father, & worſch Chriſte only as a man.

Of the hæreſie of Apollinaris. Cap. XVII.

THIR thingis heirfor techis Phot nus. Bot Apollinaris in a manere crak and waintis that he conſentis in Deid to t vnitie of the trinitie, and yat trewlie be f hailnes of fayth, bot be oppin profeſſioun blaſphemis ye incarnatioun of ye Lord. F

he ſays that in the body of our Saluiour, yat othir aluterlie yair wes nocht a manis ſaul, or at the leiſt, that yair wes ſik a ſaul, quhilk wantit mynd and reſſoun. Atouer he ſaid yat ye fleſche of ye Lord, wes nocht reſauit of ye fleſche of ye haly virgine Marie, bot deſcendit frome heuin in ye virgine. And he all tymes flowand and doutſum ſumtyme precheit it tobe coæternal, and euir alyke leſtand with ye ſone of God, and ſumtyme it to hef bene maid of the diuinitie. For he wald nocht twa ſubſtances tobe in Chriſte, ane diuine and an wthir humane, ane of ye father, an wthir of the mother: bot he beleuit that ye ſelf natuir of the ſone of God wes cuttit ſindrie: as that ane part perſeuerit in God, and ane wthir part wes turnit in ye body: as quhen ye veritie ſays of twa ſubſtances, tobe ane Chriſte, he cõtrarious to ye veritie, of ane diuinitie of Chriſte, wald affirm twa ſubſtances to hef bene maid. hiddirtillus ſua dremis Apollinaris.

Of Neſtorius errour. Cap. XVIII.

BOT Neſtorius be a cõtrarious ſeiknes to Apollinaris, quhen he imaginatis him ſelf to diuide twa ſubſtãces in Chriſte, he bringis in ſra hand twa perſones, & be an vnhard wickitnes, he will that yair be twa ſones of God, twa Chriſtis: ye ane tobe God, and ye wthir man: ye ane of ye father, ye wthir quhilk is generat of the mother. And yairfor affirmis he, haly Marie nocht tobe callit θεότοκον (yat is ye mother of God) bot χριστότοκον (yat is ye mother of Chriſte:) for that cauſe to wit, yat nocht yat Chriſte, quhilk is God, wes borne of hir, bot that, quhilk wes man. Gif ony man thinkis him in his writtingis to name ane Chriſte, and to preche ane perſoun of Chriſte: Lat him nocht beleue him fulechelie. For othir hes he inuentit that be craft of diſſauing, yat be guid, he myeht mair eſalie perſuade ye euill, as ye Apoſtill ſays: Be guid he hes wrocht to me dethe: or yairfor as we hef ſaid, for diſſait, in ſum places of his writtingis he bragis yat he beleueis tobe ane Chri-

The craft of hæretikes.

Rom. 7.

Chriſte, and ane perſoun of Chriſte. Or at ye leiſt efter ye birthe now of ye virgine he ſays, ye twa perſones conuenis ſua in ane Chriſte: yat nochtyeles in the tyme of the conceptioun and birthe of ye virgine, & a litle yairefter, he cõtendis to hef bene twa Chriſtis: and quhen to wit Chriſte wes firſt borne a commoun man and man allone, & nocht zit marrowit be the vnitie of ye perſoun of ye ſone of God, yat yairefter the perſoun of the ſone of God, reſauing him to ye ſelf deſcendit: and albeit now he reſauit remanis for atyme in ye glore of God, zit that na difference ſuld be hald betuix him and wthir men. Thir thingis ſua Neſtorius, Apollinaris, & Photinus as woud doigis, barkis cõtrare ye catholik fayth. Photinus nocht confeſſing ye trinitie, Apollinaris ſayng ye natuir of the ſone of God tobe conuertible, and nocht confeſſing twa ſubſtances tobe in Chriſte, & othir denying ye hail ſaul of Chriſte, or at the leiſt denying mynd and reſoun tobe in ye ſaull, & affirming ye word

Ye ſumme of yir thre errouris.

of God to hef bene for the knaulege of th
mynd: Neſtorius allegeing twa Chriſtis oyi
euir tobe, or ſumtyme to hef bene.

Quhat is ye trew catholik fayth aganis yir hæretikis. Cap. XIX.

BOT ye catholik Kirk vnderſtandin
bayth richt of God & of our Saluiour
nothir blaſphemis contrare ye myſterie of th
trinitie, nor contrare ye incarnatiōun of Chri
ſte. For it worſchipis ane diuine ſubſtance i
fulnes of ye trinite, and æqualitie of the tri
nitie in ane and in the ſamin maieſtie: & an
Ieſus Chriſte, and nocht twa Chriſtis, and y
ſamin tobe bayth God and man. It beleu
ſuythlie tobe in him ane perſoun, bot twa ſub
ſtances: twa ſubſtances ſuythlie, bot the tw
ſubſtances tobe ane perſoun: becauſe the wor
(or ſone of God) is nocht changeable, that h
may be changeit in a body. It beleuis an
perſoun, leſt profeſſing twa ſones it mot b
iugeit to worſchip a quaternitie, and noch
ye trinitie. Bot it is weray proffetable tha
w

Note the godly eruditiōun of ye wrytear, in ye hie myſterie of ye haly trinitie, and of our Saluiour.

we explane ye ſamin thing agane and agane, mair diſtinctlie and expreſlie. *In God is ane ſubſtance, bot thre perſones: in Chriſte twa ſubſtances, bot ane perſoun. In ye trinitie is ane wthir and ane wthir, bot nocht ane wthir ſubſtance & ane wthir ſubſtance. In our Saluiour is ane wthir ſubſtance & ane wthir ſubſtance: bot nocht ane wthir and ane wthir. Qnhow is yare in the trinitie ane wthir and ane wthir, and nocht ane wthir ſubſtance? Becauſe to wit, ane wthir is ye perſoun of ye father, ane wthir of ye ſone, and ane wthir of ye haly gaiſt: bot zit yair is nocht ane wthir and ane wthir, bot ane and ye ſamin natuir of ye father, and of ye ſone, and of ye haly gaiſt. As in our Saluiour yair is ane wthir ſubſtance and ane wthir ſubſtance, bot nocht ane wthir & wthir. Becauſe to wit, ye ſubſtance of ye diuinitie is ane, & of ye humanitie ane wthir: bot zit ye diuinitie and humanitie is nocht ane wthir Chriſte, bot ane and ye ſamin Chriſte, ane and ye ſamin ſone of God, and of*

Ane wyir & ane wyir: yat is, in pſonis.

In ye diuinitie is ane ſubſtãce & thre perſones: bot in Chriſte ane perſoun & twa ſubſtãces, diuine & humane.

ane

A similitude.

ane and ye ſamin Chriſte and ſone of God, ane and the ſamin perſoun. As in a man the body is ane thing, & ye ſaul an wthir thing: bot ye ſaul and body is ane and ye ſamin mã. In Petir and Paul ane thing is ye ſaul, an wthir thing is ye body: and zit ye ſaul & ye body ar nocht twa Petiris: or ye ſaul is ane Paul, & ye body ane wthir Paul: bot Petir is ane and ye ſamin, and Paul is ane and the ſamin, being of twa & diueris naturis of ſaul & body. Sua heirfor in ane & ye ſamin Chriſte, ar twa ſubſtances: bot ane is diuine, and ane wyir is humane: ane of God the father, ane wyir of ye virgine ye mother: ane coæternal and æqual with ye father, ye wthir in tyme les yan ye father: ane of ye ſamin ſubſtance with ye father, ane wthir of ye ſamin ſubſtance with ye mother: zit bot ane and ye ſamin Chriſte is in bayth ye ſubſtãces. Heirfor Chriſte God is nocht ane, and Chriſte mã an wthir: nocht ye ane nocht creat, aud ye wthir creat: nocht the ane impaſſible, & the

wth

wthir paſsible: nocht ye ane æqual with ye father, and ye wthir les yan ye father: nocht ye ane of ye father, & ye wthir of ye mother: bot ye ane and ye ſamin Chriſte is God and man: ye ſamin nocht creat and creat: ye ſamin vnchangeable and impaſsible: ye ſamin changeit and ſufferit: ye ſamin æqual to ye father, and les: ye ſamin of ye father afoir al warldis begottin: the ſamin in the warld generat of the mother: perfyte God, and perfyte man: in him as God ful diuinitie, in him as man ful humanitie. Humanitie, I ſay, ful as it quhilk hes bayth ſaul and body, bot a weray body, zea our body, and body of ye mother: a ſaul trewlie endewit with vnderſtanding, ſtrenthit with mynd and reſſonn.

In Chriſte Ieſus is na commixtioun nor changeing of diuinitie in humanitie, or contrare: bot bayth ye twa naturis vniit in ane perſoun, without al præſenting of ony wther perſoun. Cap. XX.

Thai

THai ar heirfor in Chriſte ye word, ye ſaul, and body: bot al yis thing is ane Chriſt, ane Sone of God, ane Saluiour, & our Redemar. Bot ane nocht be, I wate nocht quhat, corruptible confuſioun of the diuinitie and humanitie, bot be ane hail & certane ſingular vnitie of perſoun. For yat coniunctiõ changeit nor conuertit nocht ye ane in ye vthir, quhilk errour is propre of ye Arrianis: bot ſua ionit yame bayth in ane, yat ye ſingularitie of ye ane & ye ſamin perſoun, euir remaneing in Chriſte, for euir alſo mot perſeuere ye proprietie of euery ane of baith ye natuiris: to wit yat God neuir beginnis tobe ye body: quhilk thing alſo is maid plane be exemple of ye ſtate of man. For nocht onlie in yis præſent lyfe, bot in ye lyfe tocum alſo euery man ſal conſiſt of body and ſaul: zit nẽuir ſal ye body be turnit in ye ſaul, nor ye ſaul in ye body. Bot euery man being to leue without end, in euery man without end neceſſarlie ſal perſeuere ye difference of bayth ye ſubſtãces.

Sua

ſua in Chriſte alſo ye proprietie of bayth ye ſubſtances, is tobe retenit to euery ane yairof, laiſing zit ye vnitie of perſoun. Bot quhen we name oftymes ye perſoun, & ſays yat ye perſoun God wes maid man, gretumlie is tobe feit, yat we appere nocht to ſay yis, yat God he ſone be only imitatioun of doing, hes tane vpon him our natuir: & quhateuir yat thing he of manlie leuing, quhilk he did, yat he did it as ouerſchaddowit, and nocht as a weray mã: as it vſeis tobe done in ye playng places, quhare a man ſchortlie plays ye partis of ſindry perſones, of quhilkis nane is he in deid. For quhouoſt euir yat ony imitatioun of wyir menis doingis is tane vpon ony, ſua ye offices or werkis of vtheris ar done, yat yir zit quha dois yame, ar nocht ye ſamin perſones, quhome yai præſent. For lat vs nocht vſe, as for demonſtratioun, ye exemplis of ſecularis, and of ye Manicheis: quhen ye playar of a tragedie præſentis ye perſoun of a Preiſt, or of a King, he is nocht a Preiſt, or a King. For

An errour heir cõfutit concerningye ane perſoun in Chriſte.

The Manicheis.

eſter

efter yat he hes endit ye part of his play, yai thingis alſo ceiſſis, quhilkis he tuke on him be yat perſoun. God ſtay fra ws yat wickit and curſit mokrie. Lat that be the madnes of the Manicheis, quha precheand phantaſeis ſays, yat the ſone of God become nocht the perſoun of a man in ſubſtance, bot be a certane apperand gyſing & conuerſatioun, finzeit ye ſamin-

Ye catholik doctrine.

Bot ye catholik fayth ſua ſays ye ſone of God tobe maid man, yat he tuke nocht our natuir on him finzetlie & vnder a ſchaddow, bot verelie & manifeſtlie: & yat he præſentit nocht yai thingis, quhilkis pertenit to man, as of an wthir, bot êxerceit yame as his awin, and aluterlie wes yat thing, quhilk he præſentit. As we our ſelfis alſo in yat we ſpeik, vnderſtand, leuis, & in ſubſtance ar, we præſent nocht wthir men, bot ar men in deid. For Petir and Iohne, that I may name yame ſpecialie, wes nocht men be præſenting wtheris, bot men in weray ſubſtance. Siklyke Paul nocht feinzetlie præſentit an Apoſtil, or feinzit him to

be

be Paul, bot wes an Apoſtil, and in weray ſubſtance wes Paul. Siklyke alſo ye ſone of God takand on him and haifand ane body in ſpeiking, doing, and ſuffering be ye fleſche, zit without al corruptioun of his natuir, he deinzeit him áluterlie to do yis in deid, nocht yat he be imitatioũ ſchew or finzeit him tobe mã, bot trewlie gaue him ſelf a perfyte mã, nocht yat he ſuld appere or be iugeit, bot yat he ſuld be and that in weray ſubſtance a perfyte mã. Heirfor as the ſaul adunit to the body, bot nocht zit turnit in ye body præſentis nocht an wthir man, bot is a man, and a man nocht be feinzeing, bot be ſubſtance: ſua alſo ye ſone of God without al changeing of ye ſelf, be vning him ſelf to man, nocht be commixtioun of natuiris, nor be præſenting an wthir, bot in ye ſelf ſubſtãce wes maid mã. Heirfor lat al ye vnderſtanding of ſik a perſoun aluterlie be tappit away, quhilk be finzeing and præſening an wthir, is tane on hand: quhare ane thing euir is in trewth, and ane wyir thing is

A ſimilitude.

finzeit, quhare yat mã quha præsentis ye per-
soun, neuir is he, quhome he præsentis. God
forbid, yat be yis dissaitful maner, ye sone of
God mot be beleuit, to hef tane on him ye per-
soun of man: bot rather sua, yat his substance
remanyng vnchangeable, and takand ye na-
tuir on him of a perfyte man, he mot be ye bo-
dy self, ye man self, and ye self persoun of ye
mã. nocht a fenzeit, bot a trew persoun: nocht
in præsenting, bot in substance: nocht schort-
lie yat mot ceiss with ye præsenting, bot quh-
ilk aluterlie remanis in substance.

That ye vnitie of persoun in our Saluiour wes cõ-
plete in ye virgins bosum. And yat ye propirteis
of ye humane natuir in our Saluiour, ar catholiklie
attribute to his godheid: & ye propirteis siklyke
of his godheid, to his manheid: be ressoun yat
ye sone of God & man, is ane Christe on-
ly in persoun. & yat ye blissit virgin
deulie is callit ye mother of God.

Cap. XXI.

HEIRFOR *this vnitie of persoun in*
Christ, naways eftir the birthe of the
vir-

virgine, bot in ye ſelf wombe of the virgine wes coniunit and perfytit. For we man gretumlie be war, that we confes Chriſte nocht onlie ane: bot alſo euir tobe ane: becauſe it is an intolerable blaſpheme, yat gif yow affirme yat he is now ane, zit ſumtyme yow wil contend yat he hes nocht bene ane, bot twa: yat is ane eftir ye tyme of baptime, bot twa about ye tyme of his natiuitie. Quhilk botumles ſacrilege na wyirways trewlie may we eſchew, except we confes man vnit to God, in vnitie of perſoun, nocht in his aſcenſioun, or reſurrectioun, or in baptim, bot yan in ye motheris wombe, yan quhen ye virgine conſauit. For ye quhilk vnitie of perſoun, indifferentlie to him and alyke bayth thai thingis, yat ar propir to God, ar attribute to man, and quhilkis ar propir to ye body, ar appropriat to God. For frome yis ground is it, yat is reuelit in ſprit be God: bayth ye ſone of man to hef deſcendit frome heuin, and ye Lord of gloir to hef bene crucifiit in erth. Fra that ground

Note. a proffetable reul, to vnderſtand ſindry ſcripturis concerning our Saluiour. Io. 3. 1. Cor. 2.

is it alſo, yat ye body of ye Lord being maid, ye body of ye Lord being creat, yat ye ſone of God him ſelf mot be callit maid, ye complete wiſdome of God mot be callit ye creat knawlege, as in ye foreknaulege his hãdis & feit ar
Pſal. 21. ſchawin to be peirſit. Be yis vnitie, I ſay of perſoun, yat thing alſo is perfytit be reſſoun of ſiclyk a myſterie, yat ye body of ye ſone of God being borne of an immaculat mother, God him ſelf in ye ſecund perſoun, mot be beleuit maiſt catholiklie tobe borne of ye virgine, & maiſt wickitlie denyit to hef bene borne. Quhilk thingis ſen yai ar, god forbid yat ony man preiſs to defraude ye haly virgine of ye priuilegis of ye grace of God, as of hir ſpecial gloir. For ſche be a ſpecial gift of oure Lorde and God, bot of hir ſone, maiſt treulie & bliſſitlie is to be confeſſit tobe θεότοκος (yat is, ye mother of God) Bot nocht on yat manere ye mother of God, as ſum vickit hæreſie ſuſpectis: quhilk affirmis hir to be callit be name onlie ye mother of God, as ſche quha buir a man

Aganis an hæreſie cõtrare to yis trewth

man quha efterwart was God: as we cal ye mother of a Preiſt, or ye mother of a Biſchope, nocht now in ye bering of a Preiſt, or a Biſchop, bot in ye bering a man, quha eftirwart wes maid a Preiſt or Biſchope. Nocht ſua I ſay, haly Marie is ye mother of God, bot yairfor rather, becauſe, as it is ellis ſaid, yat in hir cõſecrat boſum, yat maiſt haly myſterie wes wrocht, quhilk for a ſingular and onlie vnitie of perſoun, as ye ſone of God in manly nature is man, ſua man in god, is god.

A repetitioun of ye errouris præceding: with a congratulatioun to ye trew catholik Kirk, for hir ſynceritie of fayth. Cap. XXII.

BOt now to yai thingis, quhilkis of ye foreſaidis hæreſiis ar of ye catholik fayth ſchortlie ſpokin afoir, for ſtrenthin of oure memorie, lat vs ſchortliar and mair narrowlie reherſe: to wit, yat ye thingis reherſit agane may be bayth mair fullelie vnderſtand, & preſſit in memorie mair firmlie may be kepit. Lat it be heirfor an accurſe to Photinus,

quha nocht reſauis ye fullines of ye Trinitie, and quha prechis yat Chriſt is man onlie. Lat it be an accurſe to Apollinaris, quha affirmis, yat yair is corruptioun of ye Trinitie changeit in Chriſt, and quha takis away the proprietie of ye perfyt manheid in him. Lat it be an accurſe to Neſtorius, quha denyis God tobe borne of ye virgine, and affirmis to be twa Chriſtis, and ye fayth of ye Trinitie being ſchote away, introducis til ws a Quaternitie. Bot bliſſit is ye catholik Kirk, quha wirſchipis ane God in fullines of Trinitie, & ſiklyk æqualitie of ye Trinitie in ane diuine ſubſtance: yat noyir ye ſingularitie of ye ſubſtance, mot confund ye proprietie of perſones, nor zit ſiklyk ye diſtinctioun of ye Trinitie, mot diuide ye vnitie of ye godheid. Bliſt, ſay I, is ye Kirk, quha in Chriſt beleuis to be twa weray and perfyte ſubſtances, bot ye perſoun of Chriſt to be ane: yat nothir ye diſtinctioun of naturis mot diuide ye vnitie of perſoun, nor zit alykways ye vnitie of perſoun

Obſerue guid Chriſtiane, that you be partiſmā of yir bliſſingis.

mot

mot conſound ye difference of ſubſtãces. Bliſt, I ſay, is ye Kirk, quhilk yat it mycht grant bayth euir to be, and to hef bene ane Chriſte, conſeſſis the manheid vnitit to the Godheid, nocht eftir ye birthe, bot ewin in ye ſelf wombe of ye virgine. Bliſt, I ſay, is ye Kirk, quha vnderſtandis God maid man, nocht be changeing of natuir, bot be reſſoun of ye ane perſoun, of ye perſoun trewlie nocht finzeit, appering, and vaniſſing away: bot of ye ſubſiſting perſoun, and euir permanent. Bliſt, I ſay, is ye Kirk, quhilk prechis yis vnitie of perſoun to haif ſa greit power, yat yairthrow be a meruolous & intellable myſterie, it attributis ye godlie propirteis to man, & ye manlie to God. For yairthrow yat man deſcendit 10.3.
from heuin as cõcerning God, it denyis nocht: and beleuis yat God as concerning man, wes in ye erd maid, ſufferit, and crucifiit. Thairthrow breuelie it confeſſis bayth man to be ye ſone of God, and God ye ſone of ye virgine. Bliſt heirfor and worſchipful, ſanctifiit, and

maiſt haly is yat confeſsioun, aluterlie to be comparit to yat ſupernal louing of ye Angelis, quhilk be ane threfald bliſsing glorifis ane Lord God, for ſpecialie yairfor it furthſchawis ye vnitie of Chriſt: yat ye myſterie of ye trinitie êxceid nocht in numbir. Thir thingis ar ſpokin, as it war be ye way, ane wyer tyme mair fullelie to be tretit & explanit.

He returnis to ye temptatioun of ye faythful be erroneous doctrine, techeing al guid Chriſtiane, yat he ſuld reſaue ye doctouris aggreing with ye Kirk, and nocht leue the fayth of the Kirk with ony ane Doctour quhatſum euir. And firſt of Origene.

Cap. XXIII.

NOVV lat vs return to our porpoſe. we ſaid thairfor in the former partis yat in ye Kirk of God, tentatioun of ye peple wes ye erroure of ye techear: & inſamekle the tentatioun gretar, quhowmekle he war cunningar, quha had errit. Quhilk thing firſt be authoritie of ſcripture, yairefter be êxemplis of the kirk we declarit: to wit be the reher-

herſing of yame, quha quhen ſumtyme war eſtemit of hail fayth, and at lenthe zit othir fel in an wther manis ſect, or yame ſelf inuentit yair awin hæreſie. A gret mater trewlie and proffetable to be lerit, and neceſſare to be brocht in memorie: quhilk thing diligentlie be abundance of exẽplis we ſuld mak cleir, & ding in ye eris of men: yat al catholikis almaiſt hes knawñ, yat yai ſuld reſaue ye doctouris with ye kirk, and nocht with ye doctouris leue ye fayth of the kirk. Bot I think yis, yat ſen we may produce mony in yis kynd of tentatioun, yat almaiſt nane is that may be comparit to the tentatioun of Origine: In quhome yai war mony thingis ſa fer excellent, ſa ſingular, ſa meruolous yat in ye begynning ony man eſalie mycht iuge credit to be geuin to al yat he affirmit. For gif lyfe makis authoritie, he wes a man of grete labouris, of grete chaſtitie, of grete patience & ſuffering: Gif gentrice or leirnyng, quha was mair noble yan he? Firſt quha was borne in yat houſs, quhilk

Note.

Of Origine.

Of the ſingular propirteis in Origine.

wes maid noble be martyrdome? and yaire-
ter for Christis saik nocht onlie wes denudit
of his father, bot of al his geiris also, sa mekle
proffetit in the stryte way of haly pouertie,
yat he for confessing the lord oftymes (as ya
say) wes afflictit. Bot zit thir thingis alla-
ne war nocht in him: quhilkis all efterwar
mycht be temptatioun, bot sa grete also quik
nes of sa profound, sa scharpe, sa gentil ingy-
me, yat almaist he gretumlie and fer our come
al wtheris: & of sa gret excellencie of leirnyng
and of al eruditioun, yat yai war litle of di-
uine philosophie, & almaist peraduentuir na-
ne of humane philosophie, quhilk he had noch
throwchlie knawin. To quhois knawleg
quhen the Greikis gaue place, the Hebrew
literis also war exornat be him. Bot quhai
to sal I tel of his eloquẽce? quhais speche we
sa plesand, sa iocund, sa sueit, yat to me appe
rit out of his mouthe, nocht wordis sa mekle
as certane hwnie to hef flowit. Quhat thing
difficil to persuade, be strenthe of disputatiou

mai

Sa mony excellent propirteis wes nocht knawin, amangis al our rēniga tis: quharefor mair mischeātlie wes ye feble of fayth vincust.

His leirnig in ꝑ Greke & Hebrew toungis.

His sueete flouing speche: his strenthe in disputatiōn

maid he nocht plane? Quhat thingis difficil to be done dreſſit he nocht, yat yai mot appere maiſt facil. Bot perchanſe, be knottis onlie of argumentatioun he dreſſit his allegeance. Ze planelie neuir wes ony of the doctouris, that ȝeit may exemplis of Godis law. Bot I trow yat he wrate bot litill: na mortal man wrate mair: yat it apperis to me yat al his writingis may nocht onlie nocht be perfytlie red, bot na wayis may be found. To quhome yat na thing ſuld inlake to ye occaſioun of ſcience, ye fowthe of age aboundit alſo. Bot peraduenture he wes litle happy be his ſcoleris: quha ewir was mair happy? furth of his boſum treulie become innumerable Doctouris, innumerable Preiſtis, cõfeſſouris, & Martyris. Bot quhou gret wes yan ye admiratioũ of him amãgis al men, quhow grete the gloir, quhou grete ye fauour, quha cã declair? quha weil ſtudious of religioũ come nocht fleand to him, fra ye vtmaiſt partis of ye warld? quhat Chriſtiãe worſchipit nocht him, as a Prophet? quhat

Plæraque exemp. lat. hoc loco corrupta ſunt.

quhat Phiſolophour worſchipit him nocht, a
a maiſter? Quhow worſchipful wes he, noch
ōlie to ye priuat eſtate of mē, bot to ye Empyre
ſelf alſo, ȳe hiſtoriis declaris: quhilkis ſchawis
that the mother of Alexander ye Empriour
callit him in hir cumpanie, and that for the
merit trewlie of heuinlie wiſdome, with gift &
luue of ye quhilk he was inflammit. Bot hi
epiſtolis alſo beris witneſs, quhilk he be au-
thoritie of his pouer in Chriſte, wrate to Phi-
lip ye Empriour, quha wes ye firſt Chriſtiane
of ye Romane Princis. Of quhais incredible
knawlege gif ony reſauis nocht a teſtimoni
be report of ws Chriſtianis, lat him at ye leiſ
reſaue ȳe confeſsioun of ye Ethnikis, accor-
ding to ye witneſsing of Philoſophouris. For
wickit Porphyrius ſelf mouit be ye name o
him, almaiſt in his barneage paſsit to Alex-
andria, and yair ſaw him yan ane aigeit mā
bot planelie ſik a ane, and ſa excellent yat h
had aſcēdit ye heich toure of al ſcience Tym
ſal ſonear failȝe me, nor I may collect anis
for

Philip the firſt Chriſtiane Empriour. Euſeb hiſt. Eccleſ. lib. 6.

Porphyrio wes a blaſphemous wrytear aganis the Chriſtiane religioun.

for ye leiſt part, yai excellent thingis, quhilkis ſprang of yat man: quhilkis al nocht onlie zit pertenit to ye gloir of religioũ, bot alſo to ye a grete cauſe of tentatioũ. For quha is he quha wald hef ſchaikin fra him a man of ſa grete ingine, of ſa greit leirnyng, of ſa gret beutifulnes, & nocht rather vſe yis ſentence: yat he had leuir erre with Origene, yan with wtheris to vndirſtand ye trewth? And quhat neidis mair? the mater declinit heirto, that nocht a manly, bot as the mater ſchew, a weray perelous tentatioun of ſa grete a perſoun, of ſa grete a doctoure, of ſa grete a Prophete, dounled mony fra the integritie of fayth. Quhairfor the ſamin Origene ſa excellent and ſik a man, quhylis he inſolentlie abuſeis the grace of God, quhylis he lippinnis ouremekle to his awin ingyne, & creditis til him ſelf largely, quhylis he eſtemis lytle ye auld ſimplicitie of ye Chriſtiane religioũ, quhylis he præſumis to haif vnderſtanding by all wyeris, quhylis he cõtemnand the ecclе-

Of Origenis fal, and of ye cauſe yairof.

ecclesiastik traditionis, doctrine, & auctoritie of ye forefatheris, interpretis of a new manere certane heidis of scripturis, he deseruit yat of him also, to ye Kirk of God it mot be said: Gif a Prophete sal ryiss in ye middis of the: and a litle eftir: Thow sal nocht heir (says he) ye wordis of yat Prophete: and siklyke, Because ye Lorde zoure God (says he) temptis zow, quhiddir gif ze luue him, or nocht. Trewlie nocht onlie a tentatioũ wes it, bot also a grete tentatioun, quietlie and step & step to draw away be admiratioun of his ingyne, eloquence, conuersatioun and fauoure, ye kirk of God til him submittit, and on him dependand, & na thing suspectand of him, na thing fering him, haistelie fra the auld religioun til a new prophanationn. Bot sum man wil say, yat ye bukis of Origene ar corruptit. yis I ganestand nocht, bot erar wald ye samin, for yat is techit be sum and also writtin, nocht be catholikis onlie, bot also be hæretikis. Bot that is the thing quhilk we suld now consider that

Origenis buikis be wtheris corruptit.

alleit

albeit him ſelf wes nocht, zit the buikis ſet furth in his name, is a grete tentatioun: quhilkis braiſtis owt in mony woundis of blaſphemeis, nocht as wther menis, bot as his ar red and luueit: yat albeit it wes nocht ye mynd of Origene in ye conſaiting of ye erroure: zit to perſuade the erroure, ye authoritie of Origene mot appere to mak mekle.

Of the fall of the grete leirnit man Tertulliane. Cap. XXIIII.

BOT the ſamyn is ye caſe of Tertulliane: for as ye wther amangis ye Greikis, ſua he amangis ye Latinis, is to be iugeit meir ye principal of al oure mẽ. For quha wes bettir leirnit yan wes yis mã, quha in ye diuine and humane materis wes mair exerceit? He trewlie al ye Philoſophie, and al ye ſectis of Philoſophouris, ye authoris & appreuearis of the ſectis, and all thair doctrine, al ye veritie of hiſtoriis & of excerciſeis, be a meruolous capacitie of mynd, perfytlie vnderſtude. Bot excellit he nocht of ſolide and hie ingyne: His eruditioun.

yat

that na thing almaiſt he ſet him to, quhilk he othir peirſit nocht be ſcharpenes of wit, or be wechty reſſonis diſtroyit nocht. Ferther quha may dewlie expreſs ye louing of his eloquẽce? quhilk is dreſt be ſa grete, & be, I wate nocht quhat, force of reſſonis, yat it may ſchuit men forduart to ye conſent yairof, quhome it may nocht aluterlie tyiſt: Of quhome yai ar almaiſt ſa mony ſentences as wordis, quhow mony ſentences ſa mony victoriüs. This thing knawis the Marcionis, Apelles, Praxea, Harmogenes, Iowis, Gemilis and yai calit †Gnoſtici, & ye reſt, quhais blaſphemeis he be mony and grete wolumis, as be certane fyire-flachtis brak doun to nocht. And zit yis man alſo eftir al thir thingis, yis man, Tertullian I mein, litil grippand and ſtikand to the catholik doctrine of the vniuerſal auld aunciãt fayth, and mair eloquent yan happy, his iugement yaireftir changeit, did at lenthe, yat of him the bliſſit confeſſor Hilarius in a certane place wrytis. Be his errour following,

Quhais errouris be confutit.

†Sua nameit for oſtentatiõn of yare ſcience, quhen yai war maiſt vane, quha in yat parte now hes mony diſcipulis.

lib. 5. Math.

ſays

ſays he, fra his louable and approuable wrytingis hé plukit away ye auctoritie: and he alſo in ye kirk wes a grete tentatioun. Bot of him I wil ſpeik na mair. This thing onlie wil I reherſe, that contrare ye cõmand of Moyſes in yat he affirming the new furious madnes of ane Montanus ſproutand vp in ye Kirk, and yai woud dremis of new doctrine of certane voud women to be trew Propheciis, he deſeruit, yat of him & of his wrytingis it ſuld be ſaid: Gif a Ptophete ryſe in ye middis of the, *And eftir:* Thou ſal nocht heir the wordis of yat Prophete. *Quhy?* Becauſe, *ſays he,* ye Lord zour God temptis zou, quhidder ze luue him, or nocht.

Tertullia-ne appre-nit ye dre-meis of Montanus.

Quha is to be callit a Catholik. Of ye miſerable ſtate of ye wauering in fayth: and quhou in ye haly catholik Kirk only is ſuir reſt of conſcience. Cap. XXV.

BE thir heirfor ſa mony, and ſa grete, & wtheris ſiklyk mony wechty eccleſaſtical exemplis, we ſuld euidentlie perſaue,

Quhy per-mittis God errouris & hæreseis to spring vp.

and according to ye law writtin in Deutero-nomie mair cleirlie yan ye lycht vnderstand: yat gif ony tyme ony techear in ye kirk, sal wauer and aberre fra ye fayth, yat ye proui-dence of God sufferis yis to be to ye tempta-tioun of ws, quhidder we luue oure God or nocht, in al oure hart, and in al oure saul. Quhilkis thingis sen yai ar sa, he is a trew & a weray Catholik, quha luuis ye trewth of God, ye Kirk of God, & ye bodie of Christ. quha præferris na thing to ye religioũ of god, nor to ye catholik fayth: nocht præferring ye auctoritie of ony ane mã, nocht ye luue, nocht ye ingyne, nocht ye eloquence, nocht ye philo-sophie: bot dispysand al thir thingis, & per-seuerand firme and constant in fayth, quhat-euir thing he sal knaw ye catholik Kirk v-niuersalie, to hef haldin of auld, yat thing on-lie decretis he to be haldin, & to be beleuit b-him. Bot quhatsumeuir thig yairestir be ony ane man, by al, and contrare al haly mẽ to b-brocht in of new, and nocht hard afoir: ya-thin

Lat ye er-roneous yis day, lay to thair do-ctrine to this lyne, & reul.

thing lat him vndirſtand to pertene nocht to religioun, bot rather to tentatioun, and yat ſpecialie that he is inſtructit be ye mynd and ſayngis of Sanct Paul, for yis is it, quhilk he wrytis in ye firſt to ye Corynthianis: It behuiſis (ſays he) hæreſis to be, yat quha ar prouin mot be manifeſt amang zow. As he wald ſay, for yis cauſe, ye auctouris of hæreſie ar nocht haiſtelie be God ruitit out, yat ye prouin mot be maid manifeſt: yat is yat euery man mot appere quhow grippand, faythful, & conſtant luuear he be of ye catholik fayth. And in deid quhẽ euery noueltie ſpringis out, fra hand is perſauit ye wecht of ye corne, and lychtmes of ye caf: than without gret difficultie is it blawin out of ye barn fluir, quhilk without wecht wes haldin within ye ſamyn. for ſum ar quhilkis fra hand aluterlie blawis away: bot wyeris aluterlie ſchakin out bayth ferisſ to pereis, & thinkis ſchame to returne, woundit, half deid, & half leuing: as yai quha wes drunkin ſik quãtitie of wyne, quhilk noyir

1. Cor. 11.

The corne, ye caf.

The half ſlane anis: nothir hait nor cauld.

A ſimilitude.

hes micht to ſlay, nor zit may be digeſtit: no-
thir cauſis to de, nor ſufferis to leue. O miſe-
rable ſtate! O with quhou grete violence and
feruour of cairis, and with quhou grete trou-
blous blaſtis ar yai cacheit aud careit! For
now quhat way ye wind blawis, be ſuddan
erroure ar yai reueiſt: now returnit to yam
ſelfis, as certane contrarious wallis ar doun
abak: now be ſuleche præſumptioun yai thin
gis alſo quhilkis apperis incertane, yai appre
ue: now be an vnreſſonable dredoure alſo ya
thingis quhilkis ar ſuir, yai feir: incertan
quhat way yai ſuld pas, or quhat way ſuld re
turn: quhat thay ſuld couet, or quhat ſuld e
chew: quhat yai ſuld hald, or quhat yai ſul
lat ſlip. Quhilk afflictioun trewlie, of tha
doutſum and euil hung hart is a medicine
godis rewth towart yame, gif yai war wyiſe
For heirfor without ye maiſt ſuir heuinnin
place of ye catholik fayth, be ſindry tempeſtu
ous ſtormis of thochtis & cuiris ar yai ſcha
king, ſtruking, and almaiſt ſlane, yat yai m
l

The miſerable ſtate of ye waueringwittit in fayth.

The haly catholik kirk is a ſuir heuinnīg place, to a tribulit conſcience.

lat doun ye ſailis of thair proud conſait, ſchaikin out to heicht, quhilkis vickitlie thai had dilatit to ye windis of noueltie: & mot reduce & hald yame ſelfis within ye maiſt ſuir raid, and harbery of yare haly mother ye Kirk, and womet out agane fra ye ground yai bitir and tribulous ſeis of errouris, yat eftir yai micht drink ye fluidis of ye quick ſpringand wattir. Lat yame forzet weil, yat yai haif lerit nocht weil: & of al ye doctrine of ye kirk, quhilk be vndirſtanding may be tane, lat yame tak: quhilk may nocht, lat yame beleue.

A trim metaphore.

Aganis ye inconſtant and curious now forgearis of ſectis and errouris. Cap. XXVI.

QVhilkis thingis ſen ſa ar, I gretumlie reuoluand and panceand ye ſamin thingis with me ſelf, may nocht merwel aneuch of ſa gret wodnes of ſum mẽ, at ſa gret impietie of yair blindit mynd, and ſchortlie at ſa gret luſt to erre and wauer, yat yai nocht contẽt of ye rewl of beleif anis of ye auld te-

chit and reſauit, bot ſeikis noueltie fra day to day, and euir ar deſyrous to eik ſum thing to religionn, to change, or to pluk fra it. As it war nocht ye heuinlie doctrine, yat ſufficeis anis tobe reuelit, bot manlie doctrine, quhilk may nocht bot be daylie mending, zea rather be repreuing beperfitit. Sen godis word cryis, Paſs nocht ouer ye boũdis (proptis, or marcheis) quhilkis thy fatheris hes putt. and: Aboue ye Iuge, iuge yow nocht. and: The ſerpent ſal byte him quha cuttis ye haige. And yat alſo of ye Apoſtil, be ye quhilk al ye vickit noueltеis of al hæreſiis, as be a ſpiritual ſuord, hes oftymes bene ſtowit away, and oftymes ar tobe ſtowit. O Timothe, ſaue that thing, quhilk is geuin ye to keip: eſchewand ye prophane noueltеis of woceis, and ye contradictioun of ſcience falſlie ſa callit: quhilk ſcience quhen ſum men promiſis, thai hef errit, as concernyng fayth. And eftir yir things ar yai ony found ſa ĩdurat, ſa inueterat, & of ſa ſchamelis a forret, of ſik obſtinat vnſchamefull

Obſerue o forgearis of new phãtaſeis.

Prouer. 11

Eccle. 9.

Eccle. 10.

1. Tim. 6.

A grete feruour to ye treuth in yis Auctour.

meſulnes, of ſa ſtanerie ſtubburnes, quha ſuld nocht ſubmit yame ſelfis to ſa gret plentuouſnes of thir heuinlie wordis? To ſa gret force and wecht ſuld nocht bow? be ſa ſtrang mellis and hemmeris quha ſuld nocht be betit doun? with ſa gret fyreflachtis breuelie ſuld nocht be dung to ye ground? Eſchew ſays he, the prophane nouelteis of woceis. He ſayd nocht ye antiquiteis, he ſayd nocht the thingis haldin of hald: zea, rather planelie quhat contrarie mot follow, he furthſchew. For gif nowltie is to be eſchewit, antiquitie is to be haldin: and gif nowltie is prophane and vngodlie, antiquitie is haly and ſanctifiit. And oppoſitionis, ſays he, (or obiectionis) of ſcience falſlie ſa nameit. Treulie the name is falſs in the doctrine of hæretikis, that ignorance be ye name of ſcience, miſt be ye name of brycht & fair wedder, mirknes be ye name of lycht mot be colorit and clokit. Quhilk ſum men (ſays he) quhen yai promiſeit, yai errit, as cõcernyng faythe. Quhat thing pro-

Of ye fals opinioun of ſcience amangis hæretikis.

miſeit yai quhen yai errit? bot ane new and, I wait nocht quhat, vnknawin leirnyng. For yow may heir ſum of yame ſelfis ſay: Cum ze, ô ignorantis and miſerable, quhilkis ar cõmonlie callit catholikis, and leir ye trew faythe, quhilk except ws, nane vnderſtandis, quhilk mony lyftymes of men afoir hes lyin hid: bot it is laitlie reuelit and furthſchawin: Bot leir it thiſtuoulie & ſecreitlie, for it ſal delyte zow. And ſiclyke quhen ze hef lerit it, teche it in hidlingis, leſte ye warld heir, leſt ye kirk knaw. For it is geuin to few men to vnderſtand ye ſecrete of ſa grete a myſterie. Ar nocht yir ye wordis of yat huir, quhilk in ye prouerbis of Salomon calis til hir men by ye way, quhen yai had ye gait. Quha is (ſays ſche) ye maiſt fuleſche amangis zow, lat him cum by ye way to me. Bot ſcho callis ye puir of witt, ſayng: Tak to zow glaidlie ye hid breidis, & drink in hidlingis ye ſueit watter. Quhat followis? Bot he wate nocht, ſays he, quhow erthlie creaturis paſsis in hir cũpanie.

The proud conſait of hæretikis is na new thing.

Sa began our renigatis.

Prouerb. 9

Quha

Quha ar ye erthlie creaturis? Lat ye Apoſtil declare it. Quha hes errit, ſays he, as concernyng fayth.

The wechty cõmand of ye Apoſtil: Depoſitum cuſtodi. *yat is: Saue ye thing geuin ye to keip, is diſcuſſit.* **Cap. XXVII.**

BOt it makis mekle to ye porpoſe, to treit mair diligentlie, ye hail ſentence ſelf of the Apoſtil. O Timothe, ſays he, ſaue yat, quhilk is geuin ye to keip: eſchewand ye prophane nouelteis of woices. O, yis exclamacioun is bayth of knawlege of thingis to cum, alyke and of cheritie. For he ſaw afoir ye errouris to cum, for ye quhilkis he alſo afoir wes ſorie. Quha is Timothe this day? Bot other generalie ye vniuerſal Kirk, or ſpecialie ye hail cumpanie of Prælatis: quha awcht at ye leiſt to haiſ ye hail knawlege of Godis religioun yame ſelfis, or to teche it to wtheris? Quhat is, Saue yat thing quhilk is geuin ye to keip? Saue, ſays he, for theuis, for inimeis, yat quhen men ſlepis, yai ſaw nocht fetcheis

O.

Timothe.

Saue. &c.

Matth. 13. *vpon that guid ſeid of the quheit, quhilk the ſone of man hes ſawin in his croſt. Saue yat thing quhilk is geuin ye to keip. Quhat is ye thing, yat is geuin ye to keip? That is, quhilk is committit to ye, nocht yat quhilk is inuentit be ye: quhilk yow hes reſauit, nocht that quhilk thow hes imaginat: a mater nocht of ingyne, bot of techement: nocht of priuat vſurpyng, bot of publict traditioun: a mater brocht to the, nocht pronnnceit be the: in quhilk thow ſuld nocht be an auctour (inuẽtour or forgear) bot a keipar: nocht a lawmakar, bot a lawkeipar, nocht a gyde, bot a followar, Saue, ſays he, yat quhilk is geuin to ye, ſai ye talent of ye catholik fayth vnbrokin an incorrupt. Quhat wes committit to ye, lat ya remane in thy poiſs, lat yat be randerit agan be ye. Thow hes reſauit gold, rander agan gold: I wil nocht yat yow in ye place of an thing, ſlip in ane other: I wil nocht yat yo othir for gold ſchameleſlie put doun leid, o diſſaitfullie braſe: I wil nocht haif ye appe-*

ranc

rance, bot ye natuir planelie of gold. O Timothe, ô yow Preiſt, ô yow Techear, gif ye grace of God hes maid ye apt & ganeand be ingyne, exerciſe, and leirnyng: be yow a Beſeleel of the ſpiritual tabernacle, graiſ owt ye precious ſtanis of godlie doctrine, faythfullie ſet yame, wyſlie trim yame, eik to yame licht, brychtnes, beutifulnes and pleſance. Lat it be vnderſtand be thy expoſitioun, mair cleirlie, quhilk afoir was beleuit obſcuirlie: lat ye effircumeris reioſe yat yai vnderſtand be ye, quhilk the antiquitie afoir had in reuerence, quhen yai vnderſtude it nocht. Zit teche ſa the ſamyn thing, quhilk thow hes lerit, that quhen thow ſpeikis newlie, yat yow ſpeik na new thingis.

Note.

Beſeleel wes enduit be ye ſpirit of wiſdum & ſciēce, to dreſal thīgis to ye or namēt of ye tabernacle. Exod. 36.

Neulie, bot na neu thingis, to be techit.

That it is proffetable to increſs in religioun and knawlege yairof, bot aluterlie vnleſum to alter or change ony thing yairin.

Cap. XXVIII.

BOT perchanſe ſum man wil inqueir: Suld yair be heirfor in ye kirk of Chriſt na

O quhou godly and cūninglie.

na increſs of religioun? zis lat increſs be hald, and yat weray gretꝛ. For quha is he ſa inwyous to man, ſa odious to God, quha wald preiſs to ſtay yat thing? Bot zit ſa, yat ye increſs trewlie may be of fayth, and na change yairof: ſen to increſs pertenis onlie, yat euerie thing bydand in ye ſelf mot be amplifiit: bot it is proper to changeing, yat ane thing mot be tranſferrit and turnit in ane wther. It is expedient heirfor yat knawlege, ſcience, and wiſdome gretumlie and mekle mot grow and increſs, als weil of euerie man, as of al: als weil of ane man, as of ye hail kirk: and yat in al greis of aigis and tymes: bot zit onlie in the awin kynd, to wit, in ye awin doctrine, in ye awin vnderſtanding, and in ye awin ſenſe.

The incres of religiōn

Chāgeing.

Lat ye religioun of ſaulis follow ye natuir & maner of ye bodyis, quhilkis albeit be proces of zeris turnis ouer, reknis, and fwrthſchawis yair number and compt, zit thai remane ſtil ye ſamin thing, yat thai war. Thair is a gret difference betuix ye floure of barneage & ye matu-

A ſimilitude, of ye incres of bodyis and of religioun.

maturitie and rypnes of ye eild. Bot zit ye ſamyn ar auld men, quha afoir wes childer: yat albeit ye ſtate and forme of ye ane and ye ſamyn man be changeit: zit nochtyeleſs ane and ye ſamyn natuir, ane and ye ſamyn perſoun remanis. Litle ar ye membris of infantis, grete of ye zoung mẽ: zit ya ar ye ſamyn ſelf membris. Quhou mony iuncturis & membris ar yai of barneis, ſa mony ar yai of mẽ: & quhat euery thingis yai ar, quhilkis be proces of ye rypear aige ar generit, yai war yan ſawin in ye ſtrenthe of ye ſeid: yat na thing yairefter wes produceit in ye auld mẽ, quhilk yan lay nocht hid afoir in ye barneis. Quhair by thair is na dout bot yis is ye lauchful and rycht reul of increſs, bot yis is ye ſuir & maiſt gay ordoure of grouing, gif the partes of the aige weiwe out yai membris, ſchape, & forme in ye mair of aige, quhilkis ye wiſdum of the makar of al, had formit afore in ye zoũg anis. For gif manis ſchape, be eftir turnit in ony forme nocht of his awin kynd, or alwayes ony thing

thing be eikit to ye numbir of ye membris, or ocht tane fra ye ſamin: force it is yat oyer ye hail body decay & periſe, or be monſtruous, or at ye leiſt be waikit. Sa it is alſo decent, yat ye doctrine of ye Chriſtiane religioun mot follow yir lawis of increſs and grouing, to wit, yat be zeris it mot be ſtrenthit, be tyme dilatit, and be aige vpheit: nochtyeles yat it perſeueir incorrupt and vndefylit, & in ye hail meſoure of ye partis yairof, and in al ye membris and al ſenſis mot be ful and perfyte, quhilk by yat mot admit na interchange, na damnage of ye proprietie, nor reſauing na vthir definitioun yan afoire. As for exemple, oure eldaris of auld hes ſawin in yis ſeid tyme of ye Kirk, the ſeid of fayth, as of clene quheit, it is weray iniuſt and vnganand, yat we yair eſtircumaris for ye ſelf veritie of ye quheit mot cheis ye errour of fitches, and put in ye place of ye wther. Quhy rather is nocht yis rycht and followis bettir, yat ye firſt and laſt procedingis diſaggre nocht amang yame ſelfis,

Obſerue.

Be ye ſeid of quheit, is ſignifiit the trew doctrine.

yat

yat of ye increſs of ye firſt inſtitutioun, as it war of ſawing of guid quheit, we mot alſo ſcheir the fruit of ye doctrine of quheit: yat quhẽ ony thing of ye natiue begynning of yai ſeidis, be proces of tyme be alterit in forme, & ſumtyme be pleſing, rãk, & grow to maturitie: zit nochtyeles na thing be changeit of ye propirtie of ye firſt ſeid. albeit ye ſchap, zea, forme and difference be eikit: zit ye ſamyn natuir of euery kynd ſuld perſeueir. For God forbid, yat ye roſe plantis of ye catholik ſenſe, be turnit in thirſillis & thornis. God forbid, I ſay, yat in yis ſpiritual paradiſe, of ye graiwis of cannal and balme, fra hand ſpring wp guild and humlokis. Quhat ewir heirfor in this Kirk, be ye huſbandrie of God, and be ye fayth of the fatheris is plantit: it becumis, yat yis ſamin thing be ye diligence of ye ſones be laborit, nuriſt and kepit: lat yis ſamin thing flureis and wax rype: lat this ſamin thing proceid, and be perfytit. For it is leſum yat ye auld doctrine of ye heuinlie philoſophie

The roſe plantis of ye catholik ſenſe.

The kirk is ſpiritual paradiſe.

be

be proces of tyme be labourit, trimmit, and
poliſit: bot aluterlie vnleſum yat it be chan-
geit, aluterlie vnleſum that it be mankit, or
maid mutilat. Lat it reſaue plainmes, lycht,
and diſtinctioun: bot, yat it retene fullines, in-
tegritie, and ye propir ſenſe, it is aluterlie ne-
ceſſare. For gif anis ſalbe admittit yis licen-
ce of diabolical diſſait, I wg to talk it, quhot
gret perel ſal follou, to cut away and aboliſh
ye hail religioun. For ony part of ye catho-
lik doctrine being refuſit, and ſchot away: w-
theris thingis alſo, and wtheris agane ſiclyk
and thaireftir wtheris and wtheris, yan as o
a conſuetude, and as of a leſum maner ſalb
ſchote away. Bot ferther ye partis being ſe-
ueralie refuſit, quhat wther thing ſal follou a
lenthe, bot yat ye hail mater to gidder be re-
fuſit? Bot alſo contrarie, gif we ſal begin t
mixt noueltie with antiquitie, vncouth an
ſtrange thingis with domeſtical materis, an
prophaniteis with thay thingis, quhilkis a
haly: force it is, yat yis maner ſprig vp vn-

A notable ſentence.

Zit ſtay, o ze deformearis of ye catholik kirk.

uer-

uerſalie, yat na thing eftir this in ye kirk may be left vntwecheit, na thing vndefylit, na thing hail, na thing vnſpotit, bot yat heireftir be thare a bordal of abominable and filthy errouris, quhair afoir wes an haly temple of ye chaſt & vndefylit veritie. Bot ye pietie of God mot turn away yis horrible cryme fra ye myndis of his peple, and grant yat yis be rather ye madnes of ye wickit & of ye reprobat. Bot ye kirk of Chriſte a diligent & a war keipar of yat doctrine to it deliuerit, in it neuir changeis ony thing, na thing diminuſis, na thing eikis: it cuttis nocht away ye thingis neceſſare, eikis to na ſuperfluitie, it tynis nocht ye awin, nor vſurpis na wther manis: bot with al diligence labouris yis ane thing, yat faythfullie and wyiſlie treting ye auld, gif ony thingis be techit of auld & begun, yat it mot ſet out and poliſe ye ſamin: gif ony thing be expres and outſett, yat it mot ſtrenth and confirme ye ſamin: gif ony thing be confirmit and determinat, yat it

A bordal of filthy errouris.

Ye diligẽce & deuitie of Godis kirk.

Quhat decretit euir ye coũſelis.

mot kepe ye ſamin. And ſchortlie quhat wthir thing euir intendit ye kirk be ye decreis of counſelis, bot yat thing quhilk afoir wes ſimple and planelie belewit, to be eftir beleuit mair diligentlie: yat afore wes precheit ſlawlie, ye ſamin thing eftir to be precheit mair feruentlie: yat afore wes haldin in litil reuerence; ye ſelf thing eftir to be haldin in mair reuerence. This thing, I ſay, ye catholik kirk ſterit be ye nouatioun of inuentionis of hæretikis, perfytit euir be ye decreis of counſelis, and na thing ellis: bot yat quhilk ſche had reſauit fra hir forefatheris be traditioun only, eftir ye ſamin thing to hir poſteritie alſo, ſche mot cõfirme & mak ſuir be hir handwrit: cõprehending a gret ſumme of materis in ſchort writtingis, & ſumtymes for ye lychtar of vnderſtanding, be ye proprietie of a new name makand na new ſenſe of fayth. 1. Tim. 6.

He returnis to ye wordis of ye Apoſtil afore diſcuſſit: exhorting to perſeuere in yat doctrine of religioun anis be al Chriſtianis reſauit. Cap. XXIX.

BOT lat ws return to ye Apoſtil. O Timothe, ſays he, ſaue yat thing geuin ye in keiping, eſchewãd ye prophane nouelteis of woices. Eſchew, ſays he, as fra a viper, as fra a ſcorpioun, as fra a cokintrace, leſte yai ſlay ye nocht onlie be tuechĩg, bot alſo be yair ſicht & venemo⁹ aind. quhat is toeſchew? with ſiklyk men nocht to reſaue mete. Quhat is it, eſchew how? Gif ony man cumis to zow, ſays he, & brĩgis nocht this doctrine. Quhat doctrine, bot ye catholik, ye vniuerſal doctrine, ye ane & ye ſamin doctrine, quhilk be incorrupt traditioũ of ye trewth, ꝑſeueris be al ſucceſſioũ of aiges, & quhilk ſal but end perſeuer in al aiges tocũ? Quhat mair? reſaue him nocht in zoure hous, nor bid hĩ nocht guid day: for quha biddis him guid day, cõmunicatis with his wickit werkis. Eſchew, ſays he, ỹ prophane nouelteis of woices. quhat is prophane? quhilk hes na halines, na godlines, ſtrange & plane outlay fra ye inart chalmer of ye kirk, quhilk is ye temple of God. Prophane nouelteis of woices (ſays he)

Eſchew. 1. Cor. 5. 2. Ioan. 1

Prophane nouelteis,

Of woices.

A doctrine tobe fast lockit this day in the breist of a Christiane

he) of woices, yat is of nouelteis of doctrine, of materis, of sentences, quhilkis to anciantie, quhilkis to antiquitie ar contrarious. Quhilkis gif yai be resauit, force it is, yat ye fayth of ye blissit fatheris, other in ye hail, or in a grete parte be corruptit: force it is, yat al ye faythful of al aiges, al ye sanctis, al ye chast, ye continent, ye Virginis, al Clerkis, Diacones, and Preistis, sa mony thowsand Confessouris, sa grete oistis of Martyres, sa grete anciant multitude of Tounis and Peple, sa mony Ilis, Prouincis, Kingis, Clannis, Realmis, Nationis, and finalie almaist ye hail cumpase of ye erth be ye catholik fayth now incorporat to Christ thair heid, mot be pronunceit be sa grete proces of aiges to hef ben ignorant, to hef errit, to hef bene blasphemous to hef misknawin, quhat yai suld hef beleuit.

Recāt, recant, o ze blasphemous and maist cursit Caluinistis. For be zour doctrine, this is force to be said.

That neuir wes hæresie inuentit bot only be him quha separatit him self, fra ye vniuersal consent of Godis kirk: and certane exemples yairof. Cap. XXX.

Esch

ESchew, ſays he, ye prophane noueltie of woices: quhilkis to reſaue & follow, wes neuir ye cuſtome of catholikis, bot of hæretikis. And trewlie quhat hæreſie euir hes bullerit out, bot onder a certane name, a certane place, or a certane tyme? Quha euir ſet out hæreſeis, bot he, quha firſt ſeparat and diſiunit him ſelf, fra ye conſent of ye vniuerſalitie & antiquitie of ye catholik kirk? Quhilk thing ſa to be, exemplis makis mair cleir yan ye lycht. For quha euir afoir yat wickit man Pelagius præſumit ſa grete pouer of ye frewil of man, yat to help it in al guid materis, in euery doing, thocht nocht ye grace of God neceſſare? Quha euir afoir his monſtruous diſciple Cæleſtius denyit al mankynd to be bund with ye ſin of ye tranſgreſſioun of Adam? Quha durſt afoir blaſphemous Arrius diuide ye vnitie of ye trinitie? or afoir curſit Sabellius confound ye trinitie of ye vnitie in Godheid. Quha afoir ye maiſt cruel Nouatianus affirmit God to be cruel, inſamekle yat he had

Pelagius.
Ye Caluinianis ſteis to ye contrar errour of ye Manicheis, denying ye frewil of man.
Cæleſtius.
Arrius.
Sabellius.
Nouatian.

leuir ye dethe of ye deand ſinnar, yan yat he ſuld returne, and leue. Quha afoir Simon ye weche, quha wes ſtrukin be ye Apoſtolis curſing, of quhome yat auld ſwellie of filthines be continual and ſecret ſucceſſioun, ſprang euin to ye laſt of yat ſect Priſcilliane, durſt cal God ye creator of al, to be ye auctour & wirkar of euillis: yat is, of our ſinnis, vngodlines & crymes? As quhome he allegis to hef maid with his handis ye natuir of men of ſik ſort, quha be yair awin propir motioun, & be impulſioun of a certane wil led be neceſſitie may do na wther thing, may wil na wthir thing, bot ſin: be reſſoun yat yis wil cariit about, & inflammit with a certane furious raige of al wices, in al ye botumles potis of filthines, be an inſatiable cõcupiſcẽce violentlie is drewin. Thai ar intellable wtheris thingis, quhilkis for ſchortnes cauſe, we pas ouer: be quhilkis al, it is euidentlie and cleirlie ſchawin, this thing almaiſt amãg al hæreſeis, to be as a maiſt praiſit and a lauchful thing, yat euir yai re-

ioſe

O Scotland mair than xiij. C. lx. zeris a chaſt virgine to Chriſte, ſuld you be nou a ſtrõpet to this blaſphemous harlot Simon? or to ony ſik a knaue?

ioſe in prophane nouelteis, irkeis of ye determinationis of antiquitie, & be ye oppoſitioun of a fals name of ſcience, paſſis as ſchipbrokin fra ye fayth. Bot contrarie yis is ye propirtie of ye catholikis, to ſaue yai thingis geuin and committit to yame be ye haly fatheris, to cõdemne prophane nouelteis: and as ye Apoſtil commandit, and commandit agane: Gif ony man ſal preche by yat thing, quhilk is reſauit, to accurſe it.

Heretikis ar euir deſyrous of nouelteis, & faſcheit of antiquitie: and the catholikis contrarie.

Quhow hæretikis plenteouſlie allegeis ye ſcripturis in a peruerſt ſenſe: of ye rauenous woulfis: of ye ſcheipis garmont: & of ye diſſait of Sathan and his miniſteris. Ca. XXXI.

HEIR perchanſe ſum men may ſpeir, quhidder gif hæretikis vſeis ye teſtimoniis of ye diuine ſcriptuir? ze ſuythlie yai vſe yame, and yat vehementlie: for yow may ſe yame as it war fleand athort al the buikis of Godis law, athort Moſes, athort ye buikis of the Kingis, athort the Apoſtolis, Euangelis, and Prophetis. For quhidder it be amangis

A mirrour of the maneris of ye erroneous nou alyue.

yair awin or amangis ſtrangearis, quhiddir priuatlie or publictlie, quhidder in ſermonis or in buikis, quhidder in bankatting or in ye ſtretis, na thing of thair awin almaiſt euir produce yai, quhilk thai intẽd nocht to ſchaddow oure alſo with the wordis of ſcriptuir. Reid ye tractatis of Paul Samozatenus, of Priſcilliane, Eunomius, and of Iouiniane, & of the reſt of yai peſtilences, thow may ſe an infinit of ẽxemplis, na quair almaiſt omittit, quhilk is nocht feinzetlie pyntit and colorit, with ye ſentenceis of ye new or auld teſtamẽt. Bot ſamekle mair ar yai to be eſchewit and ferit, ye mair quietlie yai lurk vnder ye ſchadowis of Godis law. For yai knaw yair ſtink to na man almaiſt haiſtelie to be pleſand, gif it ſtewit and reikit out naikit and plane: and yairfor yai ſtrow it ouer, as it war with an odoriferous vnctment of ye heuinlie word: yat he quha wald lichtlie diſpyſe a manlie erroure, ſulde nocht lichtlie cõtemne ye word of God. And yairfor yai do quhilk yir men v-

Hæretikis clokis yair errouris vnder the name of ye law of God

ſeis,

ſeis, quha ar to temper certane bittir drinkis to bairnis: firſt yai ſmeir oure yair mowthes with hwny: yat ye wnwar aige, quhẽ it taiſtis afoir ye ſuetnes ſuld nocht feir ye bittirnes. Quhilk thing alſo vſeis yir men to do, quha appropriatis to ewill weidis & to yair venomous iuſe ye name of medicine: yat na man almaiſt quhen he ſal reid ye medicine & remeid writtin vpon it, mot ſuſpect vennum. This ſamyn thing alſo cryit oure Saluioure: Tak tent to zoure ſelfis fra fals ptophetis, yat cumis to zou in ye ſcheipis germũt, bot within yai ar rauenous wolfis. Quhat is the gernoũtis of ye ſcheip, bot ye ſayngis of ye Prophetis & Apoſtolis, quhilkis yai as in ſynere integritie of ye ſchiep hes wowein, and maid as certane fleiſis of wow, to yat immaculat lambis behalf, quha takis away ye ſinnis of warld. Quha ar ye rauenous woulfis, bot ye wyild & ſauage vnderſtanding of hætikis: quha euir inuadis and trublis ye falis of Godis kirk, and ryues in ſchundir the

An apt ſimilitude of the diſſait of hæretikis.

An wther.

Matth. 7.

Ye ſcheipis garmont.

The rauenous woulfis.

Sawaris of diſcorde.

flok of Christe in al yat yai may. Bot yat ya
Thare craft. mot steill mair fraudfullie vpon ye vnwar
scheip, quhylis thai keip the crueltie of the
voulfis, yai lay of ye voulfis schape: & faldis
yame about, as it war with certane fleisis o
ye woul: yat quhen ony mã first felis ye soft-
nes of ye wowl, naway suld feir ye venemous
scharpenes of yair tethe. Bot quhat says our
Saluioure? Of thair fruitis sall ze knaw ya-
me: yat is, quhen yai begin nocht onelie to
crak and brag of ya wordis, bot also to in-
The fruitis of the hæretikis. terprete yame: yan yat sournes, yan yat bit
tirnes, yan yat furie is vnderstandit, yan th
new wenum stewis out, yan ye prophane no-
uelteis ar oppinit: yan first yow may se y
haige cuttit, yan ye boundrodis of oure elder
is translatit and changeit, yan ye catholick
fayth to be cuttit & diuydit, yan ye doctrin
of the kirk to be reuin. Of yis sort war y
men, quhome ye Apostil Paul in ye secund t
2. Cor. 11. ye Corinthianis twechis, sayand: For thi
kynd of fals prophetis, says he, ar dissaitfu
wer

merkaris, transfiguring yame ſelfis in the Apoſtolis of Chriſte. The Apoſtolis produceit exemplis of Godis law, & ye wtheris produceit yame alſo: The Apoſtolis produceit ye authoritie of ye Pſalmes, and ye wtheris produceit yat ilk: ye Apoſtolis produceit ye ſentenceis of ye Prophetis, & ye wtheris nochtyeles produceit yame. Bot quhen yai began nocht to interprete alyke manere, qnhilk yai alyke manere produceit: yan ye ſimple fra ye diſſaitful, yã ye feinzet fra ye vnfeinzet, yã ye richteous fra ye peruerſt, yan finalie ye trew Apoſtolis fra ye fals Apoſtolis war diſcernit. & na meruel, ſays he: for Sathã him ſelf trãſſiguris him in ye Angel of licht: it is nocht heirfor a grete mater gif his miniſteris ar tranſſigurate, as ye miniſteris of rychtuouſnes. Heirfor eftir ye doctrine of ye Apoſtil S. Paul, quhowoftſoeuir fals Apoſtolis, or fals Prophetis, or fals Techearis produceis the ſentenceis of Godis law, be ye euil vnderſtanding of ye quhilkis yai preiſs to confirme yair errouris, it is na doute

Note.

To tranſfigure yame in the Apoſtolis of Chriſte, quhat it is.

dout bot yai follow ye ſubtel inuentionis of yair maiſter: quhilk thingis he neuir but dout wald hef inuentit, except yat he had knawin aluterlie na radiar way til diſſait, yan quhair ye fraude of a curſeit erroure is quietlie brocht in, yat yair ye auctoritie of Godis word mot be allegeit.

Ye radiaſt way to diſſaue.

Quhow Sathan temptit our Saluiour: and of ya wordis of Sathan to him: VVap thy ſelf doun: *and quhow yat ſentence is oft inculcate in our eris be ye miniſteris of Sathan, yat is, hæretikis: and of that ſentence:* Thow ſal nocht offend thy fute at a ſtane. *Cap.* XXXII.

BOT ſum men wil ſay: Quhairby is it prouin yat ye deuil accuſtomis to vſe ye exemplis of Godis law? Lat yat man reid ye Euangel quhairin it is writtin: Than ye deuil tuke him, yat is, ye Lorde oure Saluioure, and ſet him aboue ye prik of ye temple, and ſaid to him: Gif yow be ye ſone of God, wap yi ſelf doun: for it is writtin, yat God hes geuin his angelis charge ouer the, that thai mot

keip

keip ye in al thy ways. Thai ſal lift ye wp in thair handis, yat perchance yow offend nocht thy fute at a ſtane. Quhat ſal he do to ſillie miſerable men, quha aſſaltit be teſtimonie of ſcripturir ye Lord ſelf of maieſtie? Gif yow be, ſays he, ye ſone of God, wap thi ſelf doun. Quhy? For it is writtin, ſays he. The doctrine of yis place is gretumlie to be markit and haldin in memorie: yat be ſa grete exemple of ye Euangelical authoritie, quhen we ſal ſe ony men produce ye wordis of ye Apoſtolis or Prophetis, cõtrare ye catholik fayth, yat we ſuld naways dout bot ye deuil ſpeikis be yame. For as ye heid ſpak yan to ye heid, ſua now alſo ye membris ſpeikis to ye membris: the membris to wit of the deuil ſpeikis to the membris of Chriſte, apoſtatis & remigatis to ye faythful, ye wickit to ye godlie, ye hæretikis breuelie to ye catholikis. Bot quhat, I pray zow, ſays he? Gif yow be, ſays he, ye ſone of God, wap thi ſelf doun. That is, gif yow wil be ye ſone of God, and reſaue ye hæretage

Quhat is it to wap thi ſelf doun. Obſerue.

retage of ye heuinlie kingdome, wap yi ſelf
doun: yat is, put doun thi ſelf fra ye doctrine
& traditioun of yis heich kirk, quhilk is eſte-
mit to be alſo ye temple of God. And gif ony
wald demand ony of ye hæretikis, quha per-
ſuadit him ſik thingis: Quhairby preuis yow
quhairby techis yow, yat I ſould leue ye v-
niuerſal & anciant fayth of ye catholik kirk?
Fra hand ſal he anſueir: For it is writtin. and
but delay dreſſis he a thowſand teſtimoniis, a
thowſand exemplis, a thowſand authoriteis
out of ye Pſalmes, out of ye Apoſtolis, out of
ye Prophetis, be ye quhilkis interpretit of a
new and a wickit manere, ye miſerable ſaul
fra ye toure of ye catholik religioun, mot be
wappit heidlingis in ye pot of hæreſeis. Bot
yan with yai promiſſis quhilkis followis, ye
hæretikis accuſtomis to diſſaue ye vnwar and
incircumſpect men, on a meruolous manere.
For yai dar promiſe, and teche, yat a grete,
ſpecial, and planelie a ſingular grace of God
is in ye comenticle of thair congregatioun &

Fra ye catholik caſtel to be wappit in ye botūles pit of hæreſeis.

Note.

com

communioun: insafer yat without ony laboure, without ony diligẽce, ze albeit yai seik it nocht, ask it nocht, nor zit knok yairfor, quha euir pertenis to yair flok, zit sua yai ar ordanit frome aboue as cariit vp be ye handis of Angelis, yat is, saifit be Angelical protectioũ, yat yai neuir may offend yair fute at a stane, yat is, neuir may be sclanderit.

To offend thy fute at a stane.

Gif ye deuil or his membris ye hæretikis allegeis ye scriptuir in a wrang sense, to tempt a Catholik to erroure, quhat suld be done. Cap. XXXIII.

BOT sum man wil say, gif ye deuil & his discipulis sa vseis ye speche, ye sentenceis, & promisis of God, of ye quhilkis sum ar fals Apostolis, fals Prophetis, fals Doctouris, and al fullelie hæretikis: quhat sal ye catholik men and sones of ye Kirk of God do? Be quhat maneir sal yai discerne in ye haly scriptuiris the veritie fra falset? This thing planelie sal yai maist diligẽtlie laboure to do, yat in ye begynning of yis Memorial we hef writ

In thir. ij. heidis follouing besyds ye rest, is a godly & cũning declaratioun of the first of our lxxxiij. quæstionis proponit to ye Caluinianis.

writtin haly and cunnyng men to hef techit
yat yai interprete ye diuine canoun of ye ſcri-
ptuir, according to ye traditioun & techemen
of the vniudrſal Kirk, and according to th
reulis of ye catholik doctrine: in ye quhilk ſik
lyk neidis yat yai follow ye vniuerſalitie
antiquitie, and conſent of ye catholik and A-
poſtolik Kirk. And gif ony tyme ane par
a trim op- ſal rebel contrare ye vniuerſalitie, and nouel-
poſitioun. tie contrare antiquitie, or ye diſſenſioun of an
or few erroneous contrair ye conſent of al, o
at ye leiſt offer may catholikis: lat yame pra-
fer ye integritie of ye vniuerſalitie to ye cor-
ruptioun of a part: and in ye ſamin vniuer-
ſalitie lat yame præfer ye religioun of ye an-
tiquitie to ye prophanatioun of noueltie: and
ſiklyke in ye antiquitie ſelf, lat yame ſet firſ
afoir ye general decreis, of ye vniuerſal coun-
ſel gif ony beis, to ye temeritie and fuilhardy-
nos of ane, or of a few numbir. Than eftir gi
yat be to litil, lat yame follow yat is narre
ye myndis and iudgement in ane conſent of y

mo-

nonyaſt and greteaſt Doctouris, quhilk thinis be ye help of God, faythfullie, ſobirlie, & airfullie being obſeruit, we ſal but grete difficultie, conſider al the venemous errouris of vpſtarting hæretikis.

Quhou be vniforme conſent and mynd of ye Doctouris and anciant Fatheris in ye Kirk new hæreſeis may be knawin, & condemnit. Cap. XXXIIII.

HEIR now I ſe it conuenient conſequentlie to mak plane, be quhat manere ye prophane nouelteis of hæretikis, be ye ſentenceis and myndis togidder aggreing, of ye auld Doctouris produceit and conferrit, may be knawin and condemnit. Quhilk auld cõſent zit of ȳ haly fatheris, nocht in al quæſtionis of ye law of God, bot onelie, or at ye leiſt principalie, in ye reul of faith with grete diligence be ws is bayth for to be ſerceit, & followit. Bot noyer in al tymes, nor zit al hæreſeis ar on yis manere to be impugnit, bot ye new and ye lait onelie: yat is quhowſone yai

That ye cõ ſent of the anciant do ctouris is ſufficiẽt to conuict al new hæreſeis.

ſprout vp, afoir yai begin to falſifie ye reulis of the anciant fayth, ſuddanlie in that mein tyme lat yame be ſtayit, and afore with yair venmum mair largelie breſting out, yai mak yame to corrupt ye buikis of our eldaris. Bot

Of auld hæreſeis.

ye hæreſeis ſpraid alrady abreid, inueterate and auld, nawayon yis maneir ar to be aſſaltit: becauſe be lang protes of tyme, lang occaſioun to yame to ſteil ye veretie hes bein

Note.

patent. And yairfor it becumis on nawayis to conuict and ſuppres ony of yai wyld awld prophanationis, othir of ſchiſme or hæreſeis: except othir be onlie auctoritie of ye ſcriptuiris, gif it beis expediẽt, or at ye leiſt to eſchew yame as of auld be general counſelis of catholik Preiſtis alrady conuict and condemnit. And heirfor quhowſoneſoeuir ye rottin ſtink of a wickit erroure quhatſumeuir ſal begin to breſt out, and to ſteil ye wordis of Godis law to ye defence of it, and falſlie and diſſaitfullie to expone yame; fra hand ye ſentẽceis of oure elderis ar to be gadderit to interpret yat ca-

nour

noun or reul, be ye quhilkis ſentenceis yat quhatſumeuir noueltie, and thairthrow prophane ſal wpryiſs without al hæſitatioun or dout bayth lat it be maid patent, and without ony retractatioun be condemnit. Bot ye iudgement of yai fatheris ar onelie to be conferrit and collectit: quha in fayth and in ye communioun of catholikis halelie, wyſelie, conſtantlie, leuand, techeand, and perſeuerand ayer meritit to dee in Chriſte faythfullie, or for Chriſt to be ſlane happely. To quhome nocht withſtãding it is tobe beleuit on yis cõditioun, yat quhatſumeuir thing yai al, or moniaſt be ane and ye ſamin ſelf ſenſe and mynd, manifeſtlie, frequentlie, and perſeuerantlie, as be a certane counſel of maiſteris and techearis aggreing amang yame ſelfis, hes be reſauing, halding, and teching confirmit: lat yat thing be haldin for wndoutit, ſuir, & firme veritie. Bot quhat ſumeuir ony ane, albeit haly and cunnyng, albeit byſchope, albeit confeſſoure and martyr, ſal wnderſtand by al, or alſo cõ-

Ye ſentens ce of quhat fatheris ſal we follow.

Obſerue yis goldin reul, of na mã, except of a weray apoſtate tobe denyit.

Of yis priuat opinioun ſays Tertulliane: Ex per-

ſonis probamus fidē an ex fide perſonas? & nocht of ye vniuerſal conſent.

trare al:lat yat beſett aſyde fra ye authoritie of ye commoun publict and general vnderſtāding, amang his awin hid and priuat opiniōnis: and lat ws nocht follow with extreme perrel of æternall ſaluatioun, eſtir ye curſit cuſtome of ſchiſmatikis & hæretikis ye erroure of ane man, ye veritie of ye catholik doctrine caſſin at oure helis. Of ye quhilkis bliſſit fathetis halie and catholik conſent, leſt ony man iuge perchanſe, yat he ſuld fuleſchlie contemne, ye Apoſtil in ye firſt to ye Corynthianis ſays: Certane men ſuythlie God hes placeit in ye Kirk, firſt ye Apoſtoles, of quhome he wes ane: nixt ye Prophetis, of quhat ſorte we reid in ye Actis of ye Apoſtolis to hef bene Agabus: thridlie ye Doctouris, quha now ar callit expoſitouris, quhome yis ſamin Apoſtil alſo ſumtymes callis Prophetis, for yat cauſe, yat be yame ye myſteriis of ye Prophetis ar oppinnit to ye peple. Heirfor quha euir ſal contemne yir men ordanit frome aboue, be tymes and places in ye Kirk of God,

1.Cor.12.

Note.

vnder-

vnderſtanding ony ane thing in ye ſenſe of ye catholik doctrine, cõtemnis nocht man, bot God: frome qubais trew vnitie yat na man ſuld diſſent nor diſſeuir, the ſamin Apoſtil maiſt erneſtlie requeiſtis, ſayand: Bot I beſeik zow brether yat ze al ſay ye ſamin ſelf 1. Cor. 1.
thing, & yat yai be na ſchiſme amangis zou: bot yat ze be perfyte in ane mynde & in ane meanyng. Gif ony man diſſentis fra ye cõmunioun and participatioun of thair mynde, he ſal heir yis of ye ſamin Apoſtil: He is nocht God of diſſentioun, bot of peace: yat is, nocht Ibidẽ. 14.
God of him, quha diſſeueris fra ye vnitie of cõſent: bot of yame, quha ſal perſeueir in peace of conſent. As I teche in al ye kirkis, ſays he, of ye ſanctis: yat is, of ye catholikis: quhilkis kirkis heirfor ar ſanctifyit (or halie) becauſe yai perſeueir in communioun of faith. And leſte, ony man perchance lychtlyand vtheris arrogantlie aſcriue to him ſelf, yat he onlie ſuld be hard, and he onlie ſuld be beleuit: he ſays a litle eſter: Quhidder gif ye word of god

procedit of zow onlie? or amangis zow onlie is it cum? And leſt yis ſayngis ſuld be reſauit as lychtlie ſpokin, he eikit: Gif ony, ſays he, is iugeit to be a Propheit, or a ſpiritual man, yat is à Techear of ſpiritual thingis, lat him be with al diligence a worſchepar of æqualitie and vnitie: to wit, yat he nother præfer his opinioun to wtheris, nor diſſent fra ye vnderſtanding of ye vniuerſal Kirk. The cõmand of ye quhilk mater (ſays he) quha myſknawis: yat is, quha other leris it nocht quhen he myſknawis, or cõtemnis it, quhen he knawis, he ſalbe myſknawin: yat is, he ſalbe iugeit vnworthy, yat he mycht be ſene frome aboue amãgis yame quha ar vnyis be fayth, and maid æqual be humilitie: yan ye quhilk euil, I wate nocht gif ony wthir may be eſtemit mair pernicious. Quhilk thing according to ye manaſsing of ye Apoſtil, we ſee to hef hapnit to Iuliane ye Pelagiane, quha other neglectit to incorporat him ſelf to ye vnderſtanding of his collegis, or præſumit to ſepa-

Iuliane ye Pelagiane.

rat

rat him thairfra. Bot now tyme is, yat we ſet furth the exemple be vs promyſit: quhair & quhou ye myndis of ye halye fatheris war aggreit, that accordyng to thame be decrete & auctoritie of ye counſel, ye reul of faith in ye Kirk mot be maidſtable. Quhilk thing that it may be mair cõmodiouſlie done, latt heir be an end of this Memorial: that ye reſt quhilkis followis, we maye tak of an other ground.

Heir endis ye firſt parte.

¶ *The ſecund Memorial is loiſt, and na thing yairof mair vnperiſit, bot a litle of ye laſt parte, that is, a recapitulatioun onlie: quhilk heir alſo followis.*

QVhilkis thingis ſen ſa ar, now tyme is yat we reduce yai materis quhilkis we hef ſpokin in thir twa Memorialis in ye end of this ſecund, to a breif ſumme. VVe hef ſaid aboue that yis hes bene, and is alſo this

day ye conſuetude of ye catholikis, yat be yir twa wayis yai ſuld appreue the trew fayth. First be auctoritie of ye diuine canoun of ye ſcriptuir: ſecundlie be ye traditioun of ye catholik kirk: nocht that ye canoun allane may nocht be ſufficient to ỹ hail wair, bot becauſe mony interpretand ye wordis of God, euery man efter his conſait, conſauis ſindry opinionis and errouris: and yairfor it behuiſis yat ye vnderſtanding of ye heuinlie ſcripture mot be directit to only ane eccleſiaſtical reul and meaning of ye Kirk, in yir quæſtionis maiſt ſpecialie, on ye quhilkis dependis ye fundamẽt of ye catholik doctrine. Atouer we hef ſaid, yat agane in ye Kirk ſelf, it is neceſſare yat ye conſent of vniuerſalitie and of antiquitie, alyke be conſiderit, leſte other fra ye integritie of vnioun, we be brokin in ſum part of diuiſioun, or out of ye religioũ of antiquitie we be wappit heidlingis in ye noueltie of hæreſeis. Sua we hef ſaid, yat in the antiquitie ſelf of ye Kirk twa certane thingis ar gretumlie &

The trew catholik fayth is twa wayis approuin.

Ane principal ſenſe of ye ſcriptuir in materis cõcerning fayth.

dili-

diligentlie to be obſeruit, to ye quhilkis aluterlie yai ſuld inhere, quha wald nocht be hæretikis. Firſt gif ony thing of auld, be al the Preiſtis of ye catholik Kirk, be ye auctoritie of a general Counſel be decretit: thairefter gif ony new quæſtioun vpſtartis, quhare yat may nocht be found, we mone hef recourſe to ye iugemẽtis of ye haly fatheris: of yame onlie, of quhome euery ane in yair tymes and places, perſeuerand in ye vnitie of cõmunioun and fayth, become tryit & louable maiſteris. And quhateuir yai in ane ſenſe and conſent, mot be found to hef haldin, lat that be iugeit but al ſcrupuloſitie to be ye treuth and catholik iugement of ye kirk. Quhilk thing leſt we appere mair be our præſumptioun, yan be the auctoritie of ye Kirk to furthſet, we hef applyit an exemple of the haly Counſel, quhilk afore yis almaiſt thre zeiris wes celebratit at Epheſus in Aſia, quhẽ ye renounit men Baſſus and Antiochus war *Conſulis. Quhare quhen it was diſputit of the reulis of fayth to

Recourſe to the generall coũſelis.

Conſent of the doctouris.

Note for ye firſt of our. lxxxiij quæſtionis

quhen wes yis tractat writtin.

*Be yis name war twa of the principal magiſtratis zerlie choiſin in Rome callit.

be conſtitutit, leſte perchanſe ony prophane noueltie mot crepe in yair, eftir ye maner of ye vnfaythfulnes of Ariminia, to al ye* Preiſtis quha conuenit yair to ye number of twa hundreth almaiſt, yis thing apperit maiſt catholik, maiſt happy, and beſt tobe done, yat ye iugementis and ſentences of ye haly fatheris mot be ꝓ luceit oppinlie, of ye quhilkis ſuld be kuawin ſum Martyris, ſum Confeſſouris, bot al Catholik Preiſtis to beſ bene, & perſeuerit: yat is, yat ye religioun ſetfurth of auld be ye conſent & decrete of yame mot be deulie and ſolemlie confirmit, and the blaſphemie of prophane noueltie condemnit. Quhilk thing quhen ſua wes done, be al ſkil and reſſoun ye wickit Neſtorius wes iugeit tobe contrarious to the catholik antiquitie, bot bliſſit Cyrillus to be aggreing to ye ſamin maiſt halie. And yat na thing ſuld inlake to confirme ye treuth of ye mater, we ſchew alſo ye names and ye number (albeit we ſlippit the ordour yairof) of yais fatheris, according to quhois ordour ag-

*Sua callis he the biſcopes.

reing yare amangis yame ſelfis, & cõcor-
iugement & myndis, bayth ye wordis of
dis haly law wes exponit, and ye reul of
lie doctrine eſtabiliſſit. Quhilkis fatheris
eherſe heir alſo for ye ſtrẽthing of our me-
rie is naways ſuperfluous. Thir heirfor
yai men quhais writtingis as of iugeis, or
of witneſſis in yat counſel wes red. Sanct
tir Biſchope of Alexandria an excellent
four and maiſt bliſſit Martyr: Sanct A-
naſius Prælat of the ſamyn toun, a maiſt
thful Techear and maiſt renounit Confeſ-
r: Sanct Theophilus Biſchope ſiklyke of
ſamyn toun, a man of fayth, lyfe, & knaw-
e honorable aneuch: to quhome ſuccedit
rſchipful Cyrillus, quha at this præſent de-
ris ye Kirk of Alexandria. And leſte per-
uentuir yat it mot hef bene iugeit, to hef
ne ye doctrine of ane toun, or prouince:
ir was adiunit alſo ye lichtis and lampis of
ppadocia S. Gregore Biſchope and Con-
ſour of Nazanſum. Sanct Baſil Biſchope
of

Ye conſent of quhat fatheris wes produceit at Epheſus.

of Cæsarea in Cappadocia, and a Confeſſo
and ſiklyke ye wthir Sanct Gregore Biſch
of Nyce, be merit of fayth, conuerſatioun,
tegritie & wiſdum, maiſt worthy of his b
ther Baſil ye Grete. Bot leſte Grece allo
or ye Orient onlie, and nocht the VVeſt
Latin parte alſo mot hef bene prouin euir
to hef vnderſtād: yair wes red yair lykewa
ſum epiſtolis to certane men, of Sanct Fœ
ye Martyr, & of Sanct Iulius Biſchopes o
toun of Rome. And yat nocht onlie ye h
of ye world, bot alſo ye ſydis mōt beir witn
ſing to this iugement, maiſt bliſſit Cypria
ye Biſchope of Carthage, and Martyr
adiunit fra ye ſowth: fra the Northe, Sa
Ambroſe Biſchope of Millane. Thir
heirfor al in ye haly number of that table
ten ſum at Epheſus pduceit as Maiſteris C
ſeleris, VVitneſſis & Iugeis. Quhois doctri
yat haly Conuentioun halding, quhois cou
ſel following, quhais teſtimonie beleuing,
quhois iugement obeyng without irking

Sen ye Caluinianis appreuis yis counſel of Epheſus: ſuld thai nocht admitt ws ye conſent of yir ſamin fatheris in ye materis now in cōtrouerſie: quhilk gif ya ſyncerlie did, our pley war almaiſt endit.

rent) præſumptioun, or fauour, pronun-
of ye reules of fayth. Albeit a fer gretear
mber of ye aunciant mycht hef bene to ya-
accumpaniit, bot yare wes na neid, for it
s nocht conuenient, that the tyme ſuld hef
ne occupiit with multitude of witneßis of ye
ter: and na man doutit, bot yai ten hald na
her mynd nor iugement, yan the wtheris
ir colleggis. Efter ye quhilkis al, we eikit
o the bliſſit ſentence of Cyril, quhilk is cõ-
it in ye procedingis ſelf of ye kirk. For
hen ye epiſtil of Sanct Capreolus Biſchope
Carthage wes red, quha intendit and prayt
wyer thing, bot yat ye noueltie being ſtrã-
doun, antiquitie ſuld be defendit, ſua the
ſchope Cyril foreſpak and definit: quhais
ngis to put in heir alſo amangis the reſt,
peris nocht tobe impertinent. For he ſays
in ye end of yare proceß: And yis Epiſtil
hilk is red, ſays he, of ye venerable & we-
y Godlie Biſchope of Carthage Capreolus,
t be inſerit for the treuth of thir thingis,
quhais

quhais ſentence is plane: for he deſyris
doctryne of the anciant faith to be confirm
bot the nouelteis, and al thingis inuentit
perſtitiouſlie, and vngodlie ſet furth, to be
pellit, and condemnit. Al ye Biſchopes w
loude woce aſſentit: Thir ar the wordis of
al, we al ſays the ſamyn, yis is ye feruent
fyre of al. Quhat, I pray zow, wes the
ceis and woteis of al, bot that ye thing qu
wes techeit of auld ſuld be haldin? and t
quhilk wes neulie inuẽtit, ſuld be explodit
hyit away? Efter ye quhilkis we meruelit
ſchew quhow grete wes ye humilitie and
lines of yat Counſel, and quhow mony P
ſtis in number, almaiſt for ye maiſt part
*Metropolitanes, of ſa greit eruditioun,
of ſa grete doctrine, yat neir al micht hef
ſputit of materis determinate in religiou
To quhome quhẽ ye cõuentioun in ane m
wes iugeit to geue a bauldnes, to take on
me, and to ſtatute ſum thing of yair deuyſ
zit na thing wald yai mak new, na th

*That is principal Biſchopes of ye firſt principal Chriſtiane tounis, callit yan motheris of ye reſt: as with ws nou ar Archebiſchopes.

wald yai præſume, na thing wald yai aluterlie aſcriue in arrogancé to yame ſelfis, bot always wald be war and eſchew, that yai ſuld deliuer na thing to yair poſteritie, quhilk yai had nocht reſauit fra thair foirfatheris: and nocht onlie wald thai diſpone the mater weil for the præſent tyme: bot alſo wald geue exemple to the eftercummeris, yat yai alſo ſuld hald in reuerence ye doctrine of ye haly antiquitie, & cõdemne ye inentiones of prophane noueltie. VVe hef inueyit alſo contrare ye wickit præſumptioũ of Neſtorius, inſafer yat he awantit him afore al wtheris, & allane to vnderſtand ye haly ſcripture, and al yame to hef bene ignorantis, quha afore hald ye office of preching, & tretit ye word of God· yat is, vniuerſalie al Preiſtis, Confeſſouris, & Martyris: of quhome ſum had techeit the law of God, and wtheris had conſentit or beleuit to ye techearis: & finalie for yat he affirmit ye hail kirk now to erre, and euir to hef errit, quhilk as he thocht, had followit and followis igno-

The proud hert of Neſtorius.

Seey proud & blaſphemous here tikes at yis tyme pyntit be exẽple of Neſtorius.

ignorant and erroneous Doctouris. Quhilkis al, albeit yai be largelie and abundantlie ſufficient to tramp doun, and ſlokin out al prophane nouelteis: zit yat na thing ſuld appere to inlake to ſa greit plentuouſnes of defencis, laſt of al we hef eikit ye double auctoritie of the Apoſtolik ſait: to wit ane of Sanct Xiſtus the Pape, quha now rycht wirſchepful lychtnis the Roman kirk, the other of Pape Celeſtinus of haly memorie, his prædeceſſor.

Xiſtus. On this maner ſays Pape Xiſtus in an epiſtil, quhilk he ſend twecching the cauſe of Neſtorius to ye Biſchope of Antiochia: Heirfor,

Epheſ. 4. ſays he, becauſe, as ye Apoſtil ſays, ye faith is ane, quhilk euidentlie hes obtenit (& haldin) quhilkis ar to be ſaid: lat ws beleue, & beleue we ya thingis, quhilkis ar to be haldin. at ye laſt he procedis to ya heidis, quhilkis ar to be haldin and to be trowit, & ſays, Lat na ferther be leſum to noueltie, becauſe it becumis to eik na thing to antiquitie. Lat ye cleir fayth & credulitie of our elders be na mixing

of

of glar or mude be tribulit (and maid drum-
lye) and this aluterlie as become an Apo-
ſtolik man ſpeikis he, yat he be the lycht (&
name) of clerenes mot ornate (and ſetfurth)
ye faith of our elderis: bot ye new prophana- Celeſtinus
tionis he mot diſcriue be ye mixing (and na-
me) of glar (and mwde) Bot alſo the Pape
Celeſtinus on lyke manere & in ye ſamin ſen-
tence procedeis. For he ſays in an epiſtil, quh-
ilk he ſendis to ye preiſtis of ye Gallis re-
preuand, yat thai wynkit and bure with ſum,
leueand be yair ſilence ye auld fayth without
defence, ſuffered prophane noueltеis to ſprout
vp. Iuſtlie, ſays he, ye cauſe is laid to our char
ge, gif be ſilence we foſter an errour. Heirfor
lat yir kynd of men be reprewit, lat na fre-
dome be, to talk at thair pleſuir. Heir per-
aduenture ſum men may dout, quha ar thir
quhom he wald forbid to ſpeik frelie at yair
pleſuir: quhidder ye precheouris of antiquitie,
or ye inuẽtouris of noueltie: lat him ſelf ſpeik
and ſolue ye quæſtioun of ye reidaris. For it

followis: Lat it ceis, ſays he, gif ye mater be ſua: yat is, gif it be ſua as ſum men heir, blaymes zour townes & prouincis: yat ze cauſe thame be a weray hurtful diſſimulatioun to conſent to certane nouelteis. And ſa, ſays he, lat noueltie hald ye peace, and reproche nocht antiquitie. This heirfor wes ye blisſit ſentẽce of blisſit Celeſtinus: nocht yat antiquitie ſuld ceiſs to downtrampe noueltie, bot rather yat noueltie ſuld ceiſs to accuſe antiquitie. To ye quhilkis Apoſtolik & Catholik decreis quha ewer ganeſtandis, force it is, firſt of al that he owtrrageouſlie reproche ye memorie of ſainct Celeſtinus quha ſtatutit, yat noueltie ſuld deſiſt to accuſe antiquitie: and ſyne yat he mok ye determinatioun of ſanct Xiſtus, quha iugeit that na thing ony ferther ſuld be leſum to noueltie: becauſe it becumis nocht to eik ocht to antiquitie: and alſo diſpyſe ye ſtatutis of bliſt Cyrillus quha be grete louing cõmendit ye zeil of the venerable man Capreolus: becauſe he deſyrit ye auld doctrine of fayth to

That na mã ſuld be ſa bauld, to impugne ye conſent of ye haly fatheris, or of a generał counſel

S. Xiſtus ye Pape.

to be confirmit, and ye new inuentionis to be condemnit. And also he mot trampe vnder fute the Counsel of Ephesus, that is the iugement and determinatioun of ye haly Bischopis of almaist ye hail Orient, quhome it plesit be diuine instinctioũ to decrete na other thing tobe beleuit be ye efter cummeris, except yat, quhilk ye sanctifiit antiquitie of ye halye fatheris cõsenting amangis them selfis in Christe, had beleuit: & quha also crying, and with loud woce affirming witneßit with ane mouth yir to be ye woces of al, al mã to desyre yis, al man to iuge yis: yat as ye vniuersal hæretikis almaist afoir Nestorius cõtemning ye antiquitie & affirming nouettie, wes condemnit: sua Nestorius also him self ye auctor of noueltie and impugnar of antiquitie suld be condemnit. † Quhais maist halie consent inspirit be ye gift of heuinlie grace, to quhome is displesand: quhat other thing followis, bot that he affirme ye cursit wychkitnes of Nestorius nocht to hef bene iustelie condemnit? And fi-

† Yis argument iustlie may be proponit to al erroneous this day, tueching al hæreseis condemnit: gif yai resaue ye counsel bot in yat parte only quhara in ony here sie wes condemnit as yai do ex

preſſie in al coũſelis that euir hes bene maiſt aunciant amãgis the catholik.

rale alſo he mot lichtlie as wyle & cõtemptibil ye vniuerſal kirk of Chriſte, & ye Doctouris of it, ye Apoſtolis and Prophetis, & zit ſpecialie the Apoſtil Paul: the Kirk, becauſe it newir departit fra the religioun of the honoring and furthſetting of that fayth, anis be it reſſauit: aud Paul, quha hes writtin, O Timothe ſaue yat thing quhil is geuin ye in keping, eſchewand ye prophane noueltis of woices. And ſiclyke, Gif ony man ſal ſchaw to zow by yat, quhilk ze haue reſawit, lat it be as accurſit. Gif nother ye ordinance of ye Apoſtolis, nor the decreis & ſtatutis of ye kirk ar to be violatit, be ye quhilkis efter ye maiſt halye conſent of the uniuerſalitie & antiquitie, al hæretikis euir, and at ye laſt Pelagius, Cæleſtius and Neſtorius be al reſſoun iuſtlie war condemnit: force is ſuthlie to al catholikis yairefter, quha intendis to preue yame ſelfis lauchful ſonnes of the mother ye kirk, yat thai adheir, be glewit, and dee with the halye faith of the haly fatheris: and deteſt treulie,

1. Tim. 6.

Galat. 1.

Note.

ab

abhorre, and perſew ye prophane nouelteis of prophane men. Thir almaiſt ar the thingis, quhilkis in thir twa Memorialis mair largelie ar diſcuſſit, bot now ſum thing mair ſchortlie efter ye maner of recapitulatioun ar drawm to gidder, that my memorie, for ſupport of ye quhilk we hef thir thingis brocht to paſs, be daylie aduertiſment mot be helpit, and be faſcheous prolixitie nocht ouirlaidin.

FINIS.

Pacis amator habes, pacem vt Vincentius vnus
Tutatur fuſis hoſtibus innumeris:
Eripit arma truci, rabida obſtruit ora draconi,
Detegit & fraudes: pax quibus exul erat.
Morte ſua Chriſtus pacẽ, fera ſchiſmata Dæmõ
Fraude parit: pacem, pacis alumne, foue.

In defence of yis auctour aganis certane mockaris the ſones of Cham & mekle wors.

VINCENTIVS be a proper applicatioun, conuenientlie callis thame ye ſones of Cham: quha knawing ony licht falt or negligence in yare forefatheris, reuelis it fra hand til wtheris: as thai wald ſchaik wp (yat I may vſe his wordis) ye muildis of yame deceiſit vnto ye wind. Bot quhais ſones ſal we propirlie cal thame, quha dar accuſe yair fatheris til wtheris of a falt, quhen thair is nane? VVe knaw ye principal of this ſort tobe ye angel of dirknes: quha as he is callit the father of leis, ſa is he callit for the wther falt, ſathan: that is, a calumniator, a fals accuſear. Gif his follouaris in this parte, ar tobe callit his ſones: quhais ſone ſal that vnkynd ſpark and vnnatural monſtre of man be, quha labouris al his wittis, and ryueis his heid ſtudiing to thraw be his mokrie and bairding the mekle verteW and honor of his father tobe a vyce? his godlines tobe haldin impietie? This I wryte, forſa mekle as ſum blaſphemous bairdis, conuict in conſcience be the inuincible treuth in this litle bake, wald draw ye cunning auctour thairof, in a contempt and lichtlie be thare ieſting, tanting & rayling: thinkand yat yai hef anſſuerit ſufficientlie to ony thing obiectit to thame of him, gif

thai

thai cal him anis a munk, and imagin thame to rug of his clathis, as thai war playng with him pluk at the craw. For suythlie quhiddir he wes a Preist (as sum wryteis) amangis ye haly munkis of his tyme, as wes *S. Hierome a litle afore him: or an Abbate (as wtheris wil) he is na way tobe reprocheit, bot gretumlie tobe cõmendit thairfor. For it is manifest that the munkis fra the Apostolis daye, quhil his tyme and mony zeris efter, war munkis in dede, throw wilful and glaid powertie, constance of fayth and continence of body, besydis continual studie prayer, or wthir Godly exercyse that al the warldlie and fleschelie mynait, or Apostate munkis knichtis of Venus court in our days, and wtheris siklyke clerkis of roytous and licentious lyfe, quha wald be haldin mair haly than yai war, and thareby makis thame reformearis of wtheris, suld be eschameit of thare parte. This I eik, Christiane Reidar, that thow be nocht temerouslie sclanderit nothir in this porpose nor in wtheris be euery wane manis trittil trattilis.

* In the monasterie of Bethleẽ as he witnessis in Epitaph. Paul. The large writtingis of S. Hierome, Aug. Chrys. and Basilius in cõmendatiõũ of the monastik lyfe, & ye ryche fundationis maid to ye efter cummeris of yir mũkis throu opinioun of thare godlines, preuis this to be trew.

¶ The faltis.

In ye.x.leif. 1.face. xj.lyne. reid left. In ye margin beneth reid errour. In ye.xj.leif.xiij.l.reid ſicht.

¶ In ye buke of.iiijxxiij.quæſt.ſum places explanit or recognoſcit.

IN ye firſt leīf.1.face.reid ſettfurth,and in ye.xij. lyne.1561. In yè epiſtil and ſecund leif thairof reid in ye margin, O Mahometical impietie of ye wickit deformearis.&c. Item luke ye.xxxvij.quæſt. & mak the nixt .xxxviij. and in ye thrid lyne thairof reid quhilk laſt name: yat it may referre ye terme Preiſt only. And gif Io. Knox gat quhilkis names in his copie: lat him vnderſtand it of ye termes Sacerdos and Pontifex: and ye wordis Vſeit nocht, yāt yai callit nocht thame ſelfis be yai names.
In ye. Lj. quæſt. fourt ly. reid commoun.
In ye margin of ye.lxv.quæſt.reid be yir v.&c.
For fra ye confortable ſigne of ye croce contenit in ye.vj. quæſt. followīg, yai abhorre na les yan dois ye auld ſerpent, and his poyſonit kenling Iuliane ye Apoſtate did. In ye laſt leif. ij. face. viij.ly. reid nor be mony of zouris ſal nocht. &c. For we ſchaw thare ane of his at ye leiſt to deny ye mater quharof we thare ſpeik.